

THE SPIRIT

*From the World of Command
to the Illumination of Perception*



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Dedication

To those who journey inward,
Not seeking God in the heavens,
But longing to find Him within their own hearts—
Where light breathes through the darkness,
And meaning is born from silence.

To those who are not content with merely reading the Qur'an,
But yearn to be read **by** it—
To hear its echo in the flow of water,
In the steadfastness of mountains,
In the movement of letters,
And in the quiet of the soul.

To those who grew weary of asking,
And began to listen for the answer that was always within.
To those who know the path to God
Is not a journey outward,
But a return inward.

To the soul when it remembers its origin,
To the letter when it discovers it was always spirit,

And to every consciousness that longs to become light—

This book is for you.

For you are not reading it with your mind alone,

But with the spirit that has finally remembered.

Project Introduction: From Letter to Consciousness — From the Self to the Universe

There comes a moment, deep within every person,
When one realizes that a word was never meant to be merely read,
But to be heard from within.
A word then transforms from a sound on the tongue
Into a light within the heart.

In the beginning was the Letter.
And the Letter was neither shape nor sound—
But the first announcement of existence itself.
From the Letter, the Word unfolded.
And through the Word, the human being began to recognize himself
And recover the memory of the origin from which he came.

Our journey with the Qur'an is not one of textual commentary,
Nor a collection of transmitted sayings,
Nor a repetition of what has already been spoken.
It is a journey into the human being:
Into the soul that pulses,

The spirit that shines,
And the universe that speaks with the voice of God.

Thus, this work unfolds in three expanding circles:

The Self — From Letter to Consciousness

Here, we turn inward.
We trace the map of the human being as the Qur'an describes it:
The soul, the heart, the mind, the spirit, the inner self.
We explore the meaning of purification,
The nature of the struggle between desire and light,
And how Paradise and Hell take shape within a person
Long before they are manifested on the Day of Reckoning.
This is not a search for ready-made answers—
But a conscious opening to the Question itself.

The Spirit — From the World of Command to the Illumination of Perception

When the soul is purified and aligned,

A new doorway opens: the doorway of the Spirit.

The spirit is not matter, nor imagination, nor an obscure mystery—

It is the divine breath within the human essence,

Reviving awareness and reordering perception.

Here, we approach the meaning of inner revelation—

The knowledge received by the heart—

And the ascent from information to tranquility.

The Universe as a Living Book — All Beings Speak with the Voice of God

When the heart awakens,

The universe is no longer silent.

Every being becomes a sign that speaks.

The star is guidance.

Water is memory.

The mountain is steadfastness.

The animal is a mirror and a lesson.

The universe becomes a book

Where the boundary between inner and outer dissolves.

This work is not a call to a sect,

Nor to an alternative doctrine.

It is a call to the return of consciousness—

So that a person may understand the Qur'an through his own being,

And see the signs of God within himself first,

Before recognizing them in the universe around him.

There is no mediator between the human being and God.

No locked gate stands between the human being and truth.

The path is open.

The text remains.

The heart is the place of meeting.

From the letter to the self,

From the self to the spirit,

From the spirit to the universe—

The circle is complete.

The reader is not a passive recipient—

But a companion on the journey.

Introduction to Book Two

The Spirit: From the Realm of Command to the Illumination of Perception

When the self is purified and its inner balance restored, another door opens before the human being—
a door that cannot be seen with the eyes nor perceived by the physical senses,
yet it changes the very face of life.

This is **the Gate of the Spirit**.

The spirit is not a vague metaphysical abstraction,
nor an undefined emotional force,
nor a shadow of a perishable body.

In the Qur'an, the spirit is **a Divine Command**:

"They ask you about the Spirit. Say: The Spirit is of the Command of my Lord."

This matter is neither material nor temporal,
but **pure existence**,
whose effects descend upon awareness and perception.

The **self** fluctuates, struggles, and is tested.
But the **spirit** does not change and does not become tainted.
Rather, it *enables* the self to ascend, if it is able to receive its guidance well—
and it withdraws when desire overpowers it.

Here lies the essential distinction:

- The **self** is the field of conflict.
- The **spirit** is the domain of guidance.
- The **heart** is the meeting point between them.

This book examines **how this meeting occurs**:

- How does the heart receive signals from the realm of the Spirit?
- How does knowledge transform into insight?
- How is perception reshaped from within rather than imposed from without?

Because the spirit belongs to the realm of Command,
its address is not heard by the ear,
but by **awareness**.

And its recognition is not reached through fleeting emotion,
but through **steadfastness, tranquility, depth, and continuous attentiveness**.

This book does not approach religion as a mere system of rituals,
nor faith as a temporary emotional surge,
but approaches **the human being as an integrated whole**,
rebuilt from the inside outward.

The spirit is not something we *seek* externally—
it is what we **return to**.

True awareness is not completed by knowing what we *do*,
but by knowing **who we are**.

Here, the second stage of the journey begins.

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1 Spirit and Data – A Journey into the World of Command

Illuminations of cosmic consciousness and layers of light

- The verse of light... the parable that revealed the secret of the heart and the heavens
- The cosmic tree... a root in the unseen and a branch in the heart
- The sea... a fluid consciousness that carries the secrets of the unseen.
- The throne... the center of balance in the architecture of existence
- Angels... the invisible forces that orchestrate the breath of existence
- Jinn... Shadows of thought in the theater of human consciousness
- Birds... the soul's journey between earth and sky
- The sky... a mirror of the divine command as it manifests itself in creation.
- Gravity and lift... the secret of attraction and lift between Earth and sky
- Cosmic praise... the silent music of existence
-  Conclusion of the section: "The universe is a spirit that breathes through every being."

1.1 The spirit is from the command of God – and the data is from the realm of command.

1. The Spirit in the Qur'an: A secret of God's command

The Quran lays down a pivotal principle for understanding the soul:

They ask you, [O Muhammad], about the soul. Say, "The soul is of the command of my Lord. And mankind has not been given of knowledge except a little." (Al-Isra: 17)

- The soul is not a substance that can be weighed or measured.
- It is from "God's command," that is, from a level other than the level of physical creation.

- Human knowledge of the soul is very limited, as the Quran states, "And you have not been given of knowledge except a little." However, it is open to contemplation and spiritual inquiry. Here, the Quran distinguishes between...**The world of creation**(Matter, body, phenomena) and**The world of the matter**(Laws, commands, supernatural forces). The soul belongs to this second world.

2. The soul and its role in humans:

- **Blowing into a human being:**The spirit is what is breathed into the human body to give it life and make it a conscious soul. "Then He fashioned him and breathed into him of His spirit," and after that He commanded the angels to prostrate.
- **The soul as an image of the spirit:**The self within us, which reasons and perceives, is a manifestation of the soul, entrusted and confined within a physical body. The body cannot live without the soul (the self), nor can the self function without a body.
- **The soul and the spirit are not exactly the same:**Just as the body is made of clay but is radically different from it, so too is the soul different from the original spirit, but originating from it.

3. Different types and levels of the soul:

- **The diversity of the spiritual world:**The spiritual realm is not singular; it contains different levels and types, just like the immense diversity in physical creatures. "And you have not been given of knowledge except a little" applies here as well.
- The Holy Spirit (especially for prophets and some miracles):
 - **With Jesus, peace be upon him:**God supported Jesus with the Holy Spirit, granting him special abilities such as speaking in the cradle, creating birds from clay by God's permission, healing the blind and the lepers, and raising the dead. This Spirit taught Jesus the Scriptures, wisdom, the Torah, and the Gospel.

- **Mary's messenger:**The spirit that God sent to Mary (appearing to her in the form of a perfect man) is the one that granted her a son without a father. This illustrates the power of the spirit to alter natural laws and norms.
- The trustworthy spirit (Gabriel, peace be upon him):
 - **With the Prophet Muhammad, peace and blessings be upon him:**Gabriel is the trustworthy spirit who brought down the Quran to the heart of the Prophet and taught him the Book. He is a spirit from the command of God.
 - **The apostles receive revelation through the Spirit:**Prophets and messengers need a spirit to descend upon them to help them receive divine revelation, because the human soul alone may not be prepared for that.
- The souls of the believers (a spirit from Him):
 - **Strengthening the believers:**"Those are the ones in whose hearts He has inscribed faith and strengthened them with a spirit from Him." This is a spirit that descends upon the hearts of believers to strengthen them.
 - **Miracles for believers:**The spirit may descend upon any believer to grant him insight, wisdom, sound judgment, intuition, or great patience. Al-Khidr, for example, possessed divinely inspired knowledge due to the mercy and spirit that God bestowed upon him.

4. Laylat al-Qadr: The night when souls descend:

- **"The angels and the Spirit descend therein by permission of their Lord for every matter."**Laylat al-Qadr is a blessed night in which the angels and the Spirit descend in great numbers, and the wise commands from God are distributed.
- **Mercy and prayer:**The descent of the soul on Laylat al-Qadr is a mercy from God upon people, especially righteous believers. It is an opportunity to pray for healing, children, or any blessing in life, because the soul has the power to alter divine laws.

5. A comparison between the spirit and other types of the divine "command":

- **Speed of ascent:** The soul ascends to God in 50,000 years, which is much slower than other types of things that ascend in 1,000 years.
- **The reason for the slowness:** This is explained by the fact that the soul is connected to the angels (the angels descend with the soul, the angels and the soul ascend), and it is the angels who carry it and ascend with it. Other divine commands (such as the command to subdue the celestial bodies or the command to inflict punishment) do not require the intermediary of angels and ascend on their own more quickly.
- **Descent:** The speed of descent from heaven to earth is determined by God with "Be, and it is," and it may be instantaneous.

6. The Spirit and the Resurrection:

- **doomsday:** "On the Day when the Spirit and the angels will stand in rows, they will not speak." All the spirits that descended upon humankind will rise before God on the Day of Resurrection.
- **Order of the hour:** The horrors of the Day of Resurrection and the resurrection of the heavens and the earth will all be by a new divine command, changing the existing customs and laws.

In short, the spirit is a much broader concept than just "self" or "Gabriel," and it is part of the unseen world of divine command, varying in its forms and levels, and having great effects on human life, and may be granted dignity to some believers.

7. Data in *Insights towards God* Orders from the world of command

The text explains that the universe is not based on matter alone, but rather that behind matter there is a network of "divine data":

- **orders** "Be" is the divine force that makes the laws happen.
- **Information:** Stored in the Preserved Tablet, the ultimate source.

- **Signals**What we see in our daily lives as "coincidences" is not random but rather messages.
- **Sensation**The fixed laws that govern the universe, the soul, and history.

These are not all tangible things, but rather metaphysical “data” from the realm of the command, which appear to us through the laws of nature, through psychological experiences, or through life events.

8. Relationship: Spirit and data from a single source

If we combine the two perspectives, we find a striking similarity:

- **the spirit**A divine command that motivates man and gives him life and consciousness.
- **Data**Divine commands and information that move the universe and give it order.

both of them:

- From the world of command, not from the world of creation.
- Immaterial, yet it manifests itself in the material.
- It is impossible for the human mind to fully comprehend it, but it experiences its effect.

8. Meaning: Spirit is energy and data is a system

- The soul: It is like a "supernatural energy" that is infused into the body, making it alive and conscious.
- Data: It is like a "mystical software system" that makes matter orderly and balanced.

Illustrative example:

- The soul in a human being is like "electricity" that makes the device work.

- The data in the universe = the "programming" that makes it work according to precise laws.

9. Conclusion: Unity of Source – God's Command

- Spirit and data are both **Manifestations of God's word "Be"**.
- Both are means of divine providence:
 - The soul = individual management (of the human being).
 - Data = a universal management (matter, societies, history).
- Both meet in the heart: where the soul receives the effect of the spirit (faith, life) and the mind receives the effect of data (knowledge, understanding).

Summary of the first episode:

Spirit and data are two sides of the same coin: **Divine command**.

- The spirit gives life to the individual.
- Data organizes the universe.
- Their source is one: God, who said to all of existence, "Be," and it was.

1.2 The spirit gives life to man – and data organizes the universe.

- 1- The soul is the secret of life in man.

The Quran describes the moment of Adam's creation:

“So when I have fashioned him and breathed into him of My spirit, then fall down prostrating yourselves before him.” (Sad: 12)

- The body is made of clay, a raw material.
- But without the soul, the body remains a "statue" without life.
- The moment of infusion is the moment of "divine programming," when the body becomes a living, conscious human being. "Then He fashioned him and breathed into him of His spirit."

In every person's life:

- After the embryo has developed through its various stages, **The soul is breathed into it** It then becomes a living organism.
- At the time of death: **The soul is taken** The body then reverts to a lifeless substance.

Therefore: the soul is **supernatural energy** Which gives life and consciousness to man.

2- Data is the secret to order in the universe.

Just as the soul is the secret of human life, data is the secret of the universe's life.

Insights towards God She explains that the physical world (creation) does not exist on its own, but is governed by orders and "laws" from the world of command:

- **Established Sunnah** Such as gravity, the laws of physics, plant growth, and the harmony of living organisms.
- Social laws: such as the law of change: “Indeed, Allah does not change the condition of a people until they change what is in themselves” (Ar-Ra’d: 13).
- **Historical laws** The fall of civilizations is due to injustice and tyranny, and their rise is due to justice and work.

These laws are a manifestation of divine “data”: non-material commands, but they are reflected in matter as precise and unchanging laws.

Therefore: the data is **Regulatory energy** Which maintains the balance of the universe and society.

3- The similarity between spirit and data

- The soul: "powers" the body.
- Data: "Powers" the universe.
- The spirit: makes a person conscious and responsive.
- Data: It makes the universe organized and harmonious.
- The soul: without it the body is dead.
- Data: Without it, the universe is chaos.

Approximate example:

- The body = a computer.
- The spirit = the electricity that makes it work.
- Data = the program that organizes its operation.

There is no life without electricity, and no meaning without a program.

4- The word "be" is the key to the soul and data.

- In the creation of the universe: "When He decrees a matter, He only says to it, 'Be,' and it is." (Al-Baqarah: 17)
- In the creation of man: the blowing of the spirit after the formation.
- "Be" = the divine command that releases data (in the universe) or spirit (in the body).

Spirit and data are both **The effect of the word "be"** The first is in humans, and the second is in the universe.

5- The common dimension: both are from the command of God.

- The soul: a divine matter pertaining to human life.
- Data: A divine command pertaining to the laws of the universe.
- Both transcend sensory perception, but their impact is felt at every moment.

God Almighty said:

“Unquestionably, His is the creation and the command.” (Al-A’raf:)

- Creation = matter.
- Command = the spirit and data that move and control matter.

6- The spirit in the Qur'an is not one simple thing, but a multi-layered concept:

- she **The secret of life**In the body.
- she **Divine command**From the unseen world.
- she **Revelation**And the guidance revealed to the prophets.
- It is **Special endorsement**It is given to prophets and believers.
- She will be present in **The afterlife scene**The great one.
- The Day of Resurrection: “The Day when the Spirit and the angels will stand in rows” (An-Naba’:).
- All souls return to God and appear in the great scene of judgment

7- The soul as revelation and guidance

- The Quran named it "**A spirit from our command**"(Al-Shura:), that is, the revelation itself.
- It is that which revives hearts with guidance, just as it revives the body with the first breath.

Summary of the second episode:

- The soul is the "supernatural energy" that gives life to man.
- Data is the "mystical energy" that governs the universe.
- Both are from the command of God, and both are manifestations of His word "Be".
- Thus, we see harmony: man with the spirit, and the universe with the data, both proceeding according to the divine command.

1.3 The heart - the kingdom of consciousness and the center for receiving the soul and data

Having established in the previous two episodes the concept of "the soul" as a divine force that animates the individual, and "data" as a divine system that governs the universe, we now delve into the center of command within the human being, the point where the worlds of command and creation converge, and the place where these divine signals are transmitted and translated into awareness, faith, and action. This center is

the heart.

Our understanding of the heart must transcend its role as merely a blood pump. The Holy Quran presents it as a subtle, divine entity, a center of higher consciousness and insight that transcends superficial appearances. It is not simply a passive recipient, but rather the realm of consciousness that guides the entire human journey.

The heart and the mind: the integration of roles between the worlds of creation and command.

To accurately understand how the heart functions as a receptor, it must be distinguished from

The heart(The brain), which represents the executive throne in our inner kingdom. The relationship between them is not one of conflict, but rather a beautiful hierarchical integration:

- **The heart (the brain):**It is the gateway to the "world of creation" and the center of primary sensory perception. It receives information from the senses (hearing and sight), stores it in memory, and forms "habits" through repetition in a manner similar to the principle of "gears". It is the primary processor of tangible physical data.

- **The Heart (Center of Consciousness):** It is the gateway to the "world of command." Its work begins where the initial processing of the heart ends. The heart takes the outputs of the mind, but it is not satisfied with them; rather, it adds to them the dimension of faith, spirituality, and morality. It is what derives "wisdom" from events, and it is the abode of true faith and sincere will (intention).

With this integration, we see that sensory information from the outside enters through the heart, but divine messages from the "world of command" have a special and direct receiving channel, which is the heart.

The heart as a receiver of the soul and data

The Holy Quran directly affirms that the heart is the primary recipient of the supreme divine message.

1. Receiving the Spirit (Revelation and Faith):

The spirit, in its highest sense as "revelation and guidance," does not descend upon the analytical brain, but rather goes directly to the center of consciousness and faith. God Almighty says:

The trustworthy Spirit has brought it down upon your heart, that you may be among the warners. (The Poets: -). The heart is the one prepared to receive this "heavy word" and to absorb its light and transform it into a firm certainty that strengthens the believers.

2. Receiving data (signals and inspiration):

Just as the heart receives the ultimate revelation, it is also the constant receiver of daily divine guidance that directs us on our journey. This guidance is not supernatural, but rather subtle mechanisms operating within the fabric of our lives.

- **Heartfelt inspiration:** That feeling of elation or unease regarding a decision, which is not based on logical analysis, is a "data packet" directly from the realm of command that the heart picks up.

- **True visions:**In sleep, where the senses are calmed, the heart connects more deeply with the realm of the command to receive data in the form of a future roadmap.
- **Signs and "coincidences":**What we consider "coincidence" may in reality be "signals sent" from the realm of command to guide or warn us, and it is the vigilant heart that picks up these signals and decodes them.

Receiver status: Clear and distortion switch

The heart's ability to receive spiritual insights and divine guidance with clarity and purity depends entirely on its state. The heart is not merely a static receiver, but a living entity affected by our actions and intentions, and the Quran describes its various states:

- **A healthy heart:**Except for one who comes to God with a sound heart (Ash-Shu'ara: 18). This refers to a pure and clean heart, free from idolatry, hypocrisy, and spiritual ailments. It is the best of receivers, perceiving divine signals with perfect clarity and complete transparency.
- **A hard heart:**Then your hearts hardened (Al-Baqarah 2:15). This refers to the heart that has become hardened due to heedlessness and sins, becoming like stone or even harder. Its receptiveness is weak and it is blocked from perceiving gentle messages.
- **The locked and covered heart:**It is the heart that has "locks" upon it, as in the verse, "Or are there locks upon their hearts?" (Muhammad:) or "covers" (as in the verse, "And We have placed coverings over their hearts, lest they understand it." (Al-Isra:)). Its receiving device suffers from severe interference, so it does not understand the statement nor benefit from the reminder.

Summary of the third episode:

that

The heart is the central receiverIn the human entity, it is the vital link between the unseen "world of command" and the witnessed "world of creation".

- **the spirit**It penetrates the heart to nourish it with revelation and faith.
- **Data**It reaches the heart through everyday life cues of inspiration, insights, and meaningful "coincidences".

The more a person strives to purify their heart through remembrance, worship, and good deeds, the more sensitive and clear their receptive mind becomes. At that point, their entire life transforms into a living journey of communion with God, receiving spiritual guidance and divine signs, and walking in the light of their Lord towards salvation.

1.4 The spirit is a universal revelation – and data are personal messages.

Having established in the previous episode that the "heart" is the center for receiving divine signals, we now turn to understanding the nature of these signals themselves. How does the "world of command" communicate with us? Is it a single communication, or does it have different levels?

The texts reveal to us two complementary levels of divine communication: a holistic and comprehensive level represented by "**The Spirit**" as **revelation**On a personal and ongoing level, this is represented by "**Data**" as **daily messages**.

The Spirit: The greatest revelation that establishes the path

When we speak of the "spirit" as a channel for divine communication, we are speaking of the greatest and most comprehensive manifestation:**Revelation**The Holy

Quran itself is called a "spirit" because it revives dead hearts with guidance, just as the spirit revives bodies.

- **The faithful spirit is upon your heart:** Revelation is not a mental or intellectual process, but rather a direct descent from the "realm of command" to the center of consciousness. God Almighty says:

The trustworthy Spirit has brought it down upon your heart. (The Poets: -). "The trustworthy spirit" (Gabriel, peace be upon him) is the bearer of this great message.

- **A spirit from our command:** God describes the Quran as ﴿And thus We have revealed to you a spirit by Our command.﴾ (Ash-Shura:). This revelation is the "Great Spirit" that descended with the complete methodology and the final law for all of humanity. It is the comprehensive blueprint that lays down the principles, laws, and foundations.
- **Support of the prophets:** Even the prophets themselves needed special support to receive this revelation, so God aided them with special spirits. Jesus was supported by the Holy Spirit, who granted him special abilities and taught him Scripture and wisdom, and believers are supported by a spirit from Him that strengthens them and gives them insight.

The spirit, as a revelation, is **Foundational divine communication** The one who lays down the comprehensive constitution for life.

Data: Daily messages that light the way

If revelation is the grand map, then "statements" are the daily signs and signals that help us walk this path. They are personal and ongoing messages, the uninterrupted divine support guiding the believer through the details of their life. These statements come through gentle and varied channels:

- **"The Messengers" (Purposeful Coincidences):** Everyday events may seem random, but in reality, they are "messages" sent specifically to you. They may come to warn you of a mistake (a warning), or to open a door of opportunity

(an excuse). The discerning heart understands that they are not coincidences, but messages.

- **Visions in dreams (a mini roadmap):** During sleep, the heart connects more deeply with the divine realm, receiving "data" in the form of true visions. These may be good tidings, a warning, or a roadmap for the next stage of your life.
- **Moments of profound inspiration:** That sudden idea or brilliant solution that suddenly appears in your mind is an inspirational "statement" sent as divine assistance to overcome an obstacle or find a way out.

Integration between revelation and daily messages

The relationship between "spirit" and "data" is not one of separation, but of deep integration:

Data (Daily Messages)	The spirit (revelation)
Special and personal: It comes to you every day in the course of your life.	General and comprehensive: He descended once for all of humanity.
Guidance: It helps you apply these rules in your reality.	constituent: It sets the general rules and principles.
Road signs and continuous signals.	The final, complete map.

From this perspective, life becomes a constant arena of "communication" with God. The Quran (the Spirit) provides us with the complete path, while daily messages (the statements) offer us personal guidance and ongoing confirmation. Both converge in...

the heart The one who receives the light of the greatest revelation, and at the same time picks up subtle data signals, so that the believer may always remain connected to his Lord in every step of his life.

1.5 A mystical approach: The soul according to the great Sheikh Ibn Arabi (an integrated view)

While the Quranic approach asserts that the soul is "**A command from God**" The great Sheikh Muhyiddin Ibn Arabi presents us with a profound mystical vision of this matter, which is fundamentally consistent with the Qur'anic objectives, and expands the circle of spiritual understanding:

The soul: a spark of light and an eternal traveler

- **A glimmer of divine light:** Ibn Arabi believes that the soul is not merely a mystical energy or a functional entity, but rather... **A glimmer of divine light** It is part of the divine will. This confirms its eternal and imperishable origin, and that it is not an event in the physical world like the human body.
- **The eternal traveler between the unseen and the seen:** He believes that the life of the soul is a constant journey between **The realm of the unseen (al-mahyir)** And the world **Creation (testimony/body)** It is the mobile existence that travels to carry data and knowledge from the Creator, and returns to it, confirming that the body is merely... **"vehicle"** Temporary or **"Template"** The spirit is manifested in it.
- **The soul is the essence of man:** He asserts that a person's true essence lies in their soul, not their mortal body. Therefore, true knowledge begins with... **"Knowledge of the soul"** Because whoever knows his soul has reached the truth of the divine existence manifested in him (whoever knows himself knows his Lord).

Immortality and Destiny (The Return of Light to its Origin)

- **Return to the original:**The fate of the soul is not merely a physical reward or punishment, but rather... "**Returning to the Creator**"The journey of the soul is a cycle of returning to its luminous source after it has completed its mission in the world of assignment and choice.
- **Immortality is not annihilation:**Since the soul "**Divine light**"They do not die or perish, but rather transition from one state to another.**Immortality**It is the continuation of the manifestation of this spirit in the divine presence after the departure from the body.

Integration with departmental concepts (systematic linking)

This mystical perspective enriches and reinforces the concepts of Section Five:

The concept of the fifth section	Linking to Ibn Arabi's vision
The soul is from the command of God.	to be sure: God's command is manifested in a "glimpse of divine light" that is not subject to the laws of matter.
Data organizes the universe	integration: The spirit (divine light) is what carries the divine statements (commands and laws) to organize the universe, revive the body, and give it the ability to perceive and be affected.
The heart is the center for receiving the soul and data.	In-depth: The heart is the point where divine light (the soul) meets the body (the vehicle), and it is the vessel that receives the knowledge resulting from the soul's journey between the unseen and the seen.

The journey of existence as knowledge	The goal: The purpose of existence is "knowing God," and purifying the soul is cleansing the inner mirror (the heart) to receive this light.
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1.6 The spirit on the Night of Decree – and the data in the laws of God

Having explored how "the Spirit" manifests as universal revelation and "the data" as daily messages, we now arrive at a remarkable convergence of intensity and expansiveness, of the particular moment and the enduring order. How does direct divine will interact with the immutable laws of the universe? The answer lies in understanding the relationship between Laylat al-Qadr (the Night of Decree) and the divine laws.

Data: God's unchanging laws

Divine "data," as we have established, are the original commands and information in the "world of command" that manifest in our physical world as fixed and consistent laws that we call

"The laws of God"These laws are not random; rather, they are a precise system that governs everything from the movement of celestial bodies to the laws of physics and the growth and fall of societies.

The Quran affirms the stability of this system by saying:

You will never find any change in the way of Allah, nor will you find any alteration in the way of Allah.(Fatir:). These laws are the constant and continuous manifestation of divine statements, and they represent the system that maintains the stability of the universe.

The Spirit: An intense manifestation of the divine command on the Night of Power

In contrast to this constant order, Laylat al-Qadr (the Night of Decree) comes as an exceptional moment of intense divine manifestation. It is not merely a night for worship, but a night of profound "execution," where the divine "command" descends directly and effectively.

- **The descent of the spirit and the command:** God Almighty says: **The angels and the Spirit descend therein by permission of their Lord for every matter.** (Al-Qadr:). The "spirit" here, as part of the divine "world of command," descends accompanied by angels to carry out the wise commands in which every wise command is distributed for that year.
- **The night of changing the Sunnah:** And here lies the deeper point. If "data" manifests as fixed laws, then the "spirit" that descends on the Night of Decree has the power, by God's permission, to

Changing these natural laws and principles It is a night of special mercy where sincere supplication can request a change in destiny, for the spirit has the power to alter divine laws. Praying for healing or sustenance on this night is a direct request for a specific divine "command" to be conveyed through the spirit, changing the course of the established "divine decrees" or "laws."

Link: Permanent system and special intervention

If we combine the two perspectives, we arrive at a comprehensive and profound understanding of divine providence:

		The soul (on the Night of Decree)	Data (God's laws)
Intense manifestation: It is a special moment in which divine commands are intensified and manifested directly.		The eternal manifestation: It is the continuous and constant system that governs the universe and societies.	
		Special order: Divine intervention that can change the course of these laws represents mercy and response.	General law: These are the general laws that govern life in a consistent manner.
		Dynamic and compassionate.	Stability and consistency.

The result: One source, multiple manifestations

Both the special moment of Laylat al-Qadr and the ongoing cosmic order (the laws of God) stem from a single source:

God's command.

- **God's laws**It is a constant manifestation of His command in the form of a system and a law.
- **Laylat al-Qadr**It is an intense and profound manifestation of His command in the form of direct mercy and effective intervention.

With this understanding, we no longer see a contradiction between the immutability of the laws of the universe and God's ability to alter destinies and answer prayers. God governs His universe with a precise system (data and laws), and at the same time, He opens the door of His mercy at special moments (the Night of Decree) to send down new commands through the Spirit, altering this system for whomever He wills among His servants.

1.7 The soul in the afterlife – and the data in predestination and divine decree

Having journeyed through the realms of spirit and divine data, from the moment of creation to their manifestations in revelation and cosmic laws, we now arrive at the final and inevitable destination. This is the moment of the ultimate end and the beginning of eternity, where the individual path meets the cosmic path, and all truths are revealed. This is the Hereafter, where the "spirit" manifests as a sealed individual record, and "divine data" is revealed as a preserved destiny.

Data: The record of the universe, preserved in divine decree and destiny.

Divine "statements," as we understand them, are the commands, information, and laws emanating from the "world of command" that govern the "world of creation." In the context of ultimate destiny, these statements manifest in their highest and most comprehensive form:

Fate and destiny.

- **The Clear Book and the Preserved Tablet:** Before the universe was created, all its "data" was recorded and preserved in a "clear book" or "preserved tablet." This book is not merely a record, but a comprehensive cosmic

database containing all of God's "laws," all the laws of physics, chemistry, and biology, all the events of history, the destinies of societies, and the fates of individuals. It is the divine blueprint for all of existence.

- **Fate as activated data:** Everything we see and experience in our lives is, in reality, an activation and manifestation of this pre-recorded "data." These are not random events, but rather part of a precise system and a cosmic course ordained by divine wisdom.

The soul: The individual's sealed record in the scene of judgment

In contrast to this comprehensive cosmic record, the human "spirit" (or the self manifested from it) comes in the afterlife to present its own unique record.

- **The soul as a record of an individual's life:** A person's journey through life, with all their choices, intentions, and actions, is imprinted and recorded in their spiritual being. The soul becomes the bearer of a complete life record, down to the smallest detail.
- **On the day the spirits stand in rows:** The greatest scene of the Hereafter, as described in the Quran, is not merely the resurrection of bodies, but rather the standing and presence of all souls before their Creator. God Almighty says:

On the Day when the Spirit and the angels will stand in rows, they will not speak except for those to whom the Most Merciful has given permission, and who speak what is right. (An-Naba': 17) This standing is a comprehensive presentation of all the souls that descended upon humankind, to present their records in the great reckoning.

The result: Judgment Day... the moment the two records are completed

The greatness of Judgment Day lies in it being the moment when the amazing integration between the individual's record and the universe's record, between the soul and the data, is revealed.

On that day, the cosmic "Data Book" (the Book of Fate) is opened, the individual "Soul Record" is displayed, and the full truth is revealed. We then realize how every event in our lives (from the Data of Fate) was a test of our souls' choices, and how every choice we made (from the Soul Record) was an interaction with that predetermined destiny.

Here, the ultimate meaning that we summarized earlier is realized:

The Day of Judgment reveals the integration between the spirit (the life of the individual) and the data (the course of the universe). There will no longer be a question of "Why did this happen to me?", for the wisdom of cosmic data will be revealed. And there will be no room for denying responsibility, for the record of the soul will be a testament.

It is a moment of absolute justice, where the individual's small story matches the great cosmic story, and God's perfect wisdom is revealed in every atom of His creation and in every choice made by His servants.

1.8 How do we purify the heart to receive the Spirit and the divine messages?

Obstacles (barriers)

The document indicates that obstacles are not merely superficial concepts, but rather psychological and spiritual barriers that prevent access to facts and data. These obstacles include:

- **Negligence and forgetfulness:**Forgetting, especially forgetting God and the covenant He made with humanity, is a primary goal of Satan in leading people astray. Forgetting leads to a loss of insight and identity, for whoever forgets their Creator forgets the truth about themselves and the purpose of their existence.
- **Passion:**Following one's desires can blind the heart and mind, preventing a person from seeing or hearing the truth. Hearts tainted by attachment to worldly things and whims are veiled from perceiving profound truths.
- **Hardness of heart:**Unaware and absent hearts cannot benefit from true "remembrance"—that is, the reminders and information that reach them. Furthermore, clinging to a single interpretation of the Quranic text without delving into its deeper meanings is a form of superficial thinking.

Cleansing (process)

Cleansing is not a single act, but a comprehensive and systematic process of opening inner channels of reception. It includes:

- **Purification through the Quran (spirit and revelation):**The Quran is described in the document as "the Reminder" itself. Reciting, reflecting upon, and memorizing it is the most powerful means of activating all levels of memory, especially deep innate memory, and reminding oneself of one's origin and ultimate purpose. Furthermore, the profound meanings within the Quran are truly accessible only to those striving for spiritual purification.
- **Purification through remembrance and supplication (opening the channel):**"Remembrance" is understood as a dynamic process combining full conscious invocation and purposeful repetition. Prayer is considered the "craft of remembrance," acting as a kind of spiritual exercise that strengthens the "muscle" of consciousness and keeps one in a constant state of connection.
- **Purification through good deeds (wave purification):**The document explains that there is a continuous interaction between memory (as a repository of

information) and the heart (as the center of consciousness and faith).

Constant self-purification and good deeds cleanse the soul of impurities such as idolatry, pride, and envy. This purification is a prerequisite for thinning the veils and attaining the profound level of "hidden remembrance" (or "concealed remembrance").

The result (the outcome)

The more the heart is purified and refined, the greater its energy and ability to receive "the Spirit" (divine messages) and "the messages" (cosmic signals), leading to:

- **Penetrating insight:** A deeper understanding of the Quran, of the self, and of life.
- **Firm certainty:** Unwavering faith, built on an internal examination of the great truths and not just on tradition.
- **Deep reassurance:** Inner peace stems from connection with the origin and eternal truths.
- **Spiritual power:** The ability to face challenges with steadfastness and wisdom.
- **Paradise of knowledge and light:** Reaching a state of tranquility and insight is considered a "paradise" that the believer experiences in his heart in this world, and it is a pledge for the paradises of the hereafter.

1.9 Spirit and Data: A Map of Divine Support

Based on the information in the attached file, the relationship between the spirit and data can be expanded upon as a "divine extension" that together form a unified map of existence:

The soul: the individual's inner life

According to the file, the soul is

Divine command It is the "essential vital force" placed within a living being that makes it alive. In the context of humankind, the spirit takes on an additional meaning referring to divine commands and the Quranic message itself. The text likens it to "statements" that come from the divine "realm of command," the effects of which are manifested in the "realm of creation." Without this "spirit" (revelation), the body cannot live a purposeful and upright life.

Data: Extraterrestrial life

Data is considered to be the immutable laws and systems that God has instilled in His creation, in the physical universe, the human psyche, the movement of societies, and history. This is referred to as "God's laws," which are unchanging and unalterable. This confirms that the universe operates according to a precise and consistent system, and that data is its organizing force.

Both: by the command of God and by the same logic

The spirit is a "divine command," and "God's commands" are revealed on the Night of Power. This connects the absolute divine will, expressed in the phrase "Be, and it is," with the fixed laws and systems that govern the universe. This indicates that the spirit and the divine statements emanate from a single source, the "divine command," and operate according to a identical logic.

Commands are revealed and executed in the world of creation.

Both are welcomed with open hearts

The document highlights the pivotal role of the "heart" as a metaphysical entity in receiving this information. The heart is described as "the window to the realm of divine command and the receiver of metaphysical information." The document asserts that the heart is "the primary recipient of the supreme divine message," and that only a "sound" and "soft" heart is capable of receiving this subtle information. A hardened or veiled heart, however, cannot comprehend these truths.

Ultimate meaning: Man and the universe are both "living"

This relationship implies that both humanity and the universe are incomplete without the "sustenance" of the spirit and divine guidance. The spirit grants humanity purposeful and upright living, while divine guidance (God's laws) organizes the universe and makes it habitable. Thus, both humanity and the universe become "alive" through the flow of this divine sustenance.

Summary:

This series broadens the scope of understanding:

- The spirit = God's command in man.
- Data = God's command in the universe.
- The heart = the meeting point of the two.

Yes, based solely on the attached text, a new episode can be added to the series that delves into the anatomy of the inner human being, and clarifies the journey of the human soul through a Qur'anic perspective, to serve as the practical and applied aspect of understanding the "spirit".

1.10 "And know that among you is the Messenger of God": A reading of subconscious awareness and messages of feelings

the introduction:

The Holy Quran addresses humanity with a profound call that awakens it from its slumber: "And know that among you is the Messenger of God" (Al-Hujurat 49:7). A superficial understanding confines this "Messenger" to a specific historical figure bound by time and place. However, the Quranic text transcends this dimension, pointing to an eternal truth: while the Messengers, as human beings, have perished, "If he dies or is killed, will you then turn back on your heels?" (Al Imran 3:144), their

“consciousness,” as a luminous truth, does not die; it resides “among you,” within every human being.

The fundamental problem lies in man's immersion in the "apparent," for he "knows only the outer surface of this worldly life, and he is heedless of the Hereafter" (Ar-Rum: 7). The "Hereafter" here, in one of its dimensions, is the "unseen" of the inner self, for everything that is hidden from the physical, sensory mind is considered unseen.

Man and Being: Beyond Instinct

Human beings live in an orbit, floating in a vast ocean of consciousness. But when they forget their true nature, they become like a whale in the sea searching for water; they are conscious, yet emotionally detached from it. What distinguishes humans from animals is not merely the instinct for survival (eating, drinking, and procreation), for animals share this instinct with us. The fundamental difference lies in the metaphysical (spiritual and psychological) dimension; the human capacity to contemplate the unseen, God, the soul, and what lies beyond death.

When a person neglects this dimension, “They forgot God, so He made them forget themselves” (Al-Hashr: 19), his consciousness descends to the level of instinct, and he becomes vulnerable to being swallowed by “the whale,” that is, grief and worry.

The language of the inner "messenger": emotions as messages

The "Messenger of God" within us speaks to us at every moment, but his language is not spoken; it is a universal language: energy, feeling, sensation. These feelings are the true "messengers" sent by universal consciousness to remind and warn us.

This is in accordance with the divine law: “And We would not punish [a people] until We sent a messenger” (Al-Isra: 15). Before “punishment” materializes (as a harsh negative experience in reality), a “messenger” (as a negative feeling) is sent to you to warn you that you have deviated from the path of balance.

- **Messenger of sorrow:** When "sadness" comes to you, it is a messenger telling you that you are trapped in the "past," thinking about past experiences, instead of living "now".
- **Messenger of fear:** When fear comes to you, it is a messenger telling you that you are preoccupied with the future, which is an illusion. This is Satan (Satan frightens his allies), so you are now with the accursed (the one far from mercy), and not with the Merciful (the one connected to the present).
- **Messenger of Wrath:** When "anger" comes to you, it is a messenger revealing to you that your "ego" has been stirred, that you feel threatened by your imaginary boundaries, and it reveals to you an inner darkness that needs to be cleansed.

Belief in the Messengers: ﴿We make no distinction between any of His Messengers﴾

The mistake that man makes is to fight these feelings. What is required is not to suppress them, but to be aware of them and understand their message. We must believe in all the messengers; we accept the messenger of "joy" and "success," and we must also accept the messenger of "sadness" and "fear," "We make no distinction between any of His messengers, and they say, 'We hear and we obey'" (Al-Baqarah: 285).

Even seemingly negative people or experiences in our lives are also "messengers." The person who wrongs you is a messenger carrying a message about something within you. "And you did not throw when you threw, but it was Allah who threw" (Al-Anfal 8:17). We are all messengers to one another. Cursing circumstances or seeking revenge is "mocking" the messenger ("There never came to them a messenger except that they ridiculed him"), which only ensures the experience will be repeated.

The reckoning of the "apparent" and the salvation of the "hidden"

He who clings to the "outward" and refuses to look at the "inward" (the reason for his feelings and experiences) is like one who "was given his record behind his back,

so he will cry out for destruction" (Al-Inshiqaq: 10-11), because he refused to read his inner self.

Salvation lies in acknowledging inner injustice, as Jonah did in the belly of the whale (which represents sorrow and distress). The ship is your body, the sea is your consciousness, and the whale is the sorrow that swallows you when you are heedless. Escape comes only by returning to the "now" and acknowledging responsibility: "There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers." (Quran 21:87-88). The result is inevitable: "So We saved him from distress. And thus do We save the believers." (Quran 21:87-88).

Conclusion: Arise and purify

The call is directed to you "now": "Arise and warn! And your Lord glorify! And your garments purify! And all abomination shun!" (Al-Muddaththir 74:2-5). "Your garments" are your inner self, your "book," your inner home. Purify it from these negative beliefs, judgments, and feelings.

Change does not come from the outside; rather, it is a strict divine law: "Indeed, God does not change the condition of a people until they change what is in themselves." Listen to the "messenger" within you, understand the messages of your feelings, and purify your inner self, so that you may move from the consciousness of cattle (as cattle, nay, they are even more astray) to the consciousness of the human being, the vicegerent, for whom the laws (the angels) were made subservient so that he may live his paradise on earth.

An added dimension: Daily messages and continuous divine support

If the "messenger" within us is the subconscious that warns us through emotions (sadness, fear, anger), then this consciousness is constantly nourished by...**"Divine Data"**It is the continuous daily support and guidance. This information is not a foundational revelation like the Quran, but rather...**Personal signs and signals**It helps the believer to apply the divine approach in the details of his life.

Data: Signals that illuminate the path

From this perspective, life becomes a space of "constant communication" with the Creator. This communication manifests itself through subtle channels that transcend direct physical perception.

1. **"The Messengers" (Purposeful Coincidences):** These are everyday events that seem random, but in reality... **"Data sent"** And it's addressed specifically to you. It might be **"Warnings"** To alert you to an error, or **"Sorry"** To open a door of goodness for you. **The vigilant heart** He is able to realize that it is not a "coincidence," but a "message".
2. **Visions in dreams (a mini roadmap):** During sleep, the heart connects more deeply with the "world of command," and receives "data" in the form of truthful visions, which may be good tidings, a warning, or a roadmap for a future stage.
3. **Moments of profound insight (inspiration):** Those sudden ideas or brilliant solutions that suddenly appear in your mind. **Inspirational "data"** It is sent as **Divine aid** To overcome an obstacle or find a way out.

The relationship between spirit and data	The Spirit (Quranic Revelation)	Data (Daily Messages)
Descent circle	General and comprehensive (for all of humanity)	Private and personal (it comes to you in the context of your life)
The role	Foundational (sets the overall rules and principles)	Guidance (helps you apply it in your reality)
nature	The final, grand map	Road signs and continuous signals

The permanent order and special intervention: The spirit on the Night of Power and the laws of God

This divine support is integrated into the universe according to a precise system:

1. Data: God's unchanging laws

Divine "data" manifests itself in the "world of creation" in the form of fixed and consistent laws called "the laws of God." These laws govern the movement of the universe, the laws of physics, and the rise and fall of societies. The Quran affirms the immutability of this system, stating: "You will never find in the way of God any change, nor will you find in the way of God any alteration" (Fatir 43). It is the constant and continuous manifestation of the divine order that maintains the stability of the universe.

2. The Spirit: Intense Manifestation and Change of Laws

In contrast, Laylat al-Qadr comes as an exceptional moment of intense divine manifestation. It is an "executive" night in which the divine "command" descends directly and effectively: {The angels and the Spirit descend therein by permission of their Lord for every matter} (Al-Qadr: 4).

Herein lies the crucial point: if "**Data**" These are established traditions, for "**the spirit**" The one who descends on the Night of Decree has the power, by God's permission, to **Changing the course of these natural laws and principles** Therefore, a sincere prayer for healing or sustenance on this night is a direct request to invoke a "special command" through the "spirit," changing the course of events. "**The year**" The list; this represents **Divine intervention** Which represents mercy and dynamism in the universe.

Barriers to reception: Purifying the heart to attract the light

The ability to receive **the spirit** (The Great Revelation) and **Data** (Gentle signals) depend on the situation **the heart**, which is **The meeting point of the two** and **Window of the Command World**.

Obstacles (barriers): Psychological and spiritual barriers prevent access to data, most notably:

- **Negligence and forgetfulness:** Forgetting the spiritual truth and the covenant taken upon man makes him forget the truth about himself and the purpose of his existence.
- **Passion and a hardened heart:** Following one's desires blinds one's insight, and a hardened heart cannot benefit from... "**The Memory**" The truth, and he cannot sense the deeper meanings of life.

Disinfection (process): To open internal reception channels, a systematic process of purification is necessary:

- Purification through the Qur'an (spirit and revelation): Reciting and reflecting upon it activates the deep innate memory and reminds man of his origin.
- **Purification through remembrance and supplication (opening the channel):** "The male" is a process **Full conscious summoning** Which strengthens the "muscle" of consciousness and keeps a person in a constant state of connection.
- **Purification through good deeds (wave purification):** Continuous purification of the soul from impurities (pride, envy) is a prerequisite for **Thinning the veils** About the heart.

The result (the outcome): The purer the heart, the greater its ability to perceive subtle signals and the light of revelation, leading to: **Penetrating insight, unwavering certainty, profound tranquility, and the paradise of knowledge and light.** Which the believer experiences in this world, such as **Deposit** Paradise in the Hereafter.

Final Conclusion: The Soul in the Hereafter and Divine Decree

This integration reaches its peak in **hereafter** Where the individual path meets the cosmic path:

- **Data: The Universe Record (Fate and Destiny):** In the afterlife, "data" will manifest as "**The Clear Book**" or "**The Preserved Tablet**" It is the comprehensive cosmic database in which it was recorded **God's laws** And the destinies of societies and the fates of individuals.

- **The Soul: The Individual's Record (The Reckoning Scene):** Conversely, the **spirit** (The manifested soul) to present its own record, which is the bearer of the individual's life story, intentions, and choices. {The Day when the Spirit and the angels will stand in rows} (An-Naba: 38).

Judgment Day reveals the amazing integration between **Fate's record** (The data) which was a test, and **Soul Record** (Our choices) were a reaction to this destiny. Here the questions disappear, and God's perfect wisdom is revealed in every atom of His creation.

Make today Your entire life is a reading of your book, a reception of your inner messenger, and a listening to the pronouncements of your Lord; so that your life may be "**The Paradise of Knowledge and Light**" Before the meeting with eternity.

1.11 "Indeed, Allah and His angels send blessings upon the Prophet": A reading of the dimensions of cosmic consciousness and inner connection

the introduction:

The Holy Quran begins its discourse with comprehensive verses that serve as keys to understanding existence, among the most profound of which is the Almighty's statement: {Indeed, Allah and His angels send blessings upon the Prophet. O you who have believed, send blessings upon him and greet him with a worthy greeting.} (Al-Ahzab: 56). The apparent meaning that immediately comes to mind is the command to honor and exalt the Seal of the Prophets, Muhammad, peace and blessings be upon him, which is undoubtedly true. However, given that the Quran is a vast ocean of both apparent and hidden meanings, the text presented here offers a mystical (esoteric) reading that reinterprets the words of this verse, transforming them into a description of an eternal cosmic truth and a call to awaken higher human consciousness.

God: The Manifest, the Hidden, and the Manifestations of Existence:

From this perspective, God is not merely seen as separate from His creation, but as the absolute Truth, encompassing both the manifest and the hidden. Everything we perceive with our naked eyes (the manifest) and everything we do not perceive (the hidden) is a facet of Truth and a manifestation of His light. The entire universe, with its heavens and earth, is an embodiment of His light: "God is the Light of the heavens and the earth." Therefore, humanity itself, in its outward and inward aspects, is a spark of this divine light, not alien to its source.

Angels: The Preserving Cosmic Laws:

This interpretation liberates the concept of "angels" from imaginary, materialistic notions (such as wings), elevating them to the status of "cosmic laws" and "hidden forces" active in existence. Angels are the forces that maintain balance, govern the celestial bodies, and execute divine commands within the fabric of the universe, and they are in a perpetual state of praise and communion (prayer) with their source.

Prayer: an outpouring and connection, not a ritual and movement.

In this context, "prayer" is not merely ritual worship or supplication, but rather its original linguistic meaning: "connection." It is a state of emanation, an eternal and continuous connection flowing from the Creator (the source of existence) to all of existence. It is a "cosmic prayer" encompassing everything; every atom in the universe, whether we are aware of it or not, resounds with light and swims in this perpetual divine connection.

The Prophet: Inner Consciousness and the Higher Self:

Herein lies the essence of interpretation; the Prophet is not merely a distant historical figure, though he (peace be upon him) is the perfect embodiment of this consciousness in the manifest world. Rather, the Prophet is a symbol of the higher consciousness inherent in every human being. He is the inner voice that reminds us of our true nature whenever we forget, and he is the insight that sees beyond the veil.

This understanding is based on the verse: "And among you is the Messenger of God." The Prophet is your "inner consciousness," your "pure nature," or your "higher self." He is the perfect human being who expressed all the "names of God" that were taught to Adam (And He taught Adam all the names), where the names here represent the awareness of the divine attributes.

"Pray for him": A call to connect with inner consciousness:

If "God" (the source) and "His angels" (the cosmic laws) are in a constant state of "prayer" (connection and outpouring) with "the Prophet" (universal consciousness), then the command for "those who believe" to "pray for him" is an invitation to engage in this luminous river.

Your prayers upon your Prophet are, at their core, prayers upon your inner consciousness. They are an invitation to activate this latent "Prophet" within you, and to connect with your innate nature, which is founded upon light, love, and peace. Through this connection, the individual himself becomes "the one upon whom prayers are offered," as in the verse: "He is the One who sends blessings upon you, and His angels [pray for you], that He may bring you out of darkness into light." Prayer here is the process of being brought forth from the darkness of ignorance and ego (the lower self) into the light of truth (the higher self).

"And submit completely": Surrender to divine grace.

As for "surrender" (and submit completely), it is the culmination of this connection. It is the complete surrender to this inner light, the relinquishment of bodily identity and false ideas, and the acknowledgment that you are "a breath of God's spirit." When a person surrenders to their higher consciousness, they no longer merely perform the prayer, but "become the prayer," becoming peace, the believer, the sovereign; a clear mirror in which the divine names are reflected.

Here is realized the station of the "divine servant" mentioned in the sacred hadith, who possesses the power to influence existence ("He says to a thing, 'Be,' and it is," not by his own power, but because he has become a pure channel for the eternal divine effusion.

Conclusion: A reminder of the sacred truth:

From this perspective, the verse "Prayers upon the Prophet" is a profound, universal call to return to one's origin. It is a reminder to humanity: "Return and remember who you are." You are not this mortal body, but rather consciousness, awareness, and knowledge. You are the sacred being to whom the angels (cosmic forces) prostrated, and for whom the universe was made subservient, because you carry within you "the Prophet"—a consciousness connected to the light of God. Therefore, "Prayers upon him and peace be upon him" is the roadmap to realizing this truth.

1.12 "If you support God, He will support you": A reading of the illusion of external support and the reality of internal revolution

the introduction:

The common religious discourse offers an understanding of God's words, "If you support God, He will support you" (Muhammad 7), often confining it to the realm of

external defense of a doctrine, slogan, or banner. This understanding, while important in certain historical contexts, may be based on a profound misconception: that God—the absolute Creator, the Supreme Ruler over His servants, the All-Encompassing—needs support from His weak creation. This article seeks to dismantle this misconception and offer a mystical reinterpretation of the verse, tracing "support" back to its origin: an internal revolution against intellectual idols and a triumph of the truth inherent in human nature.

God: The inner truth and inner consciousness:

Before exploring the meaning of "supporting God," it is necessary to define the concept of "God" in this context. He is not, as is often presented, a separate entity to be defended through debate or external fighting. Rather, He is the absolute "Truth," the eternal reality that predates religions and doctrines. He is the truth inherent within us, "And We are nearer to him than his jugular vein," and He is present with us, "And He is with you wherever you are." Therefore, "supporting God" is not an action directed outward, but rather a process of extracting and activating that inextinguishable "inner consciousness."

The meaning of "victory": First, disbelief in false deities:

"Supporting God" begins with dismantling the idols within. The Quran sets a condition for faith: {So whoever disbelieves in false deities and believes in God} (Al-Baqarah: 256). One must first disbelieve in every false deity that deprives a person of their freedom and awareness. These false deities take many forms:

1. **The tyrant of blind imitation:** Following inherited beliefs without awareness or scrutiny, which is what is referred to in the Almighty's saying: "They said, 'Rather, we will follow that which we found our fathers doing.'"
2. **The idol of worshipping names:** Attachment to names and superficialities (doctrines, sects, symbols) and forgetting the inner meaning and essence.
﴿They are but names which you and your forefathers have named.﴾
3. **The tyrant of the ego:** Prostration is not for thoughts and emotions. The mind (symbolized by the moon) and the soul (symbolized by the sun) are tools, not

ends to be worshipped. "Do not prostrate to the sun or the moon," but prostrate to their Creator, who is "within you."

Al-Nusra as a liberation revolution:

"Supporting God" is a liberating act par excellence. It is breaking every absolute connection or affiliation that divides and does not unite, because the divine purpose is mutual understanding, not conflict: {And We made you into nations and tribes so that you may know one another}, and the measure is the purity of the heart: {Indeed, the most noble of you in the sight of God is the most righteous of you}, and the one who {comes to God with a sound heart}.

It shatters the illusion of "exclusive truth," the notion that truth is confined to one book or to "chosen people." Truth is broader, and we are all "one soul," each group rejoicing in what they possess.

Moreover, "God's support" breaks the fear of questioning and doubt. Doubt is not disbelief, but rather a bridge to certainty. Here is Abraham, peace be upon him, asking for proof not out of doubt in God's power, but rather, "so that my heart may be reassured." And God answers those who ask: "And He gave you of all that you asked of Him," and He commands that they not be repressed: "And as for the one who asks, do not repulse him."

The killing of the internal infant:

Liberation from outdated traditions and antiquated ideas that burden the soul is the essence of "victory for God." These ideas are what kill the "buried alive" within us—that pure, innate soul buried beneath the weight of inherited beliefs. "And when the girl buried alive is asked, * For what sin was she killed?" (Quran 81:8-9). "Victory for God" is the revival of this "buried alive," allowing it to breathe.

"He will grant you victory": Universal victory as a result of the internal revolution:

When you "support God" in this sense - that is, when you support your pure consciousness, your higher self, and your Lord who lies dormant within you - the promise is fulfilled: "He will support you".

This victory is not a battle fought externally, but rather the inevitable result of an internal revolution. The universe is governed by precise laws (such as cause and effect and harmony); and when you triumph over your inner truth, the energy of the entire universe will support you and align itself with you. Change begins within oneself: {Indeed, Allah does not change the condition of a people until they change what is in themselves.}

"Victory and Conquest": Opening up awareness.

This is the profound interpretation of Surah An-Nasr: "When the victory of Allah has come and the conquest." It is the inner "conquest." "And you see the people entering into the religion of Allah in multitudes." Here, "the people" are your "thoughts" and "feelings" that were once straying, now entering in multitudes into the "religion of Allah."

And "the religion of God" here is not the sectarian religion of mankind, but rather "the upright religion," the religion of innate nature: "The nature of God upon which He has created mankind. There is no altering the creation of God. That is the upright religion." It is the religion of love, peace, and unity, which sees the other as an extension of the self (the self is the other, and the other is the self).

Conclusion:

You are the victory, and you are the victorious one. "Supporting God" is not about bearing arms, but about embracing awareness. It is a call to shatter inner idols, to break free from the shackles of inherited beliefs, and to question accepted truths, in order to support the divine essence within us. If you support your essence, all of existence will support you.

1.13 The inner kingdom of man – a journey of the soul, the mind, and the heart

Having explored "the soul" as a divine force that animates humanity and "data" as a divine system governing the universe, we now delve into a deeper journey within the

inner realm of humankind. The accompanying text reveals an integrated system of components that shape our consciousness, decisions, and destiny—components that are not merely synonyms, but each with a precise function.

The inner pillars of the kingdom: spirit, intellect, heart, and soul.

The text distinguishes between four basic components that work in harmony and continuous interaction:

- **The Soul:**It is the divine command and the essence of life. It is not the conscious "self" for which we are held accountable, but rather the primal spark and divine law that grants the body the capacity to live. It is from the "world of command" and is not subject to the concept of annihilation that befalls the body or the sinful soul.
- **The Fuad (the brain):**It is the center of primary perception and learning. The text likens it to the brain, as it is the first receiver and processor of sensory information. One of its most important functions is its ability to form "habits" through repetition, in a manner similar to the principle of a "gear" that engraves automatic behavioral pathways.
- **The Heart:**It is the center of higher consciousness and the abode of true faith and will (intention). The heart is not merely a blood pump, but a subtle, divine entity that acts as a vital intermediary between the primal information of the heart and the soul, which manifests in behavior. It is what adds the dimension of faith and spirituality to the information, and it is the gateway to direct communication with the realm of divine command.
- **The Nafs (self):**It is the manifest entity that represents us in the world of experience and choice. It is the vessel of experience and the locus of responsibility and accountability. The soul is the final result of the interaction of the spirit, body, mind, and heart, and it is the interface to which God addresses commands and prohibitions, and upon which rests the responsibility of choice.

The Journey of Ascension: Levels of the Soul and the Pursuit of Purification

The soul is not a static state, but rather on a continuous journey of spiritual growth. The text clarifies that the Quran describes levels or degrees that reflect the extent of its purification:

- **The soul that incites evil:** It is the lowest level, where the soul is naturally led by desires and lusts without any restraint.
- **The self-reproaching soul:** It is the stage of awakening and conscience. In this stage, the soul begins to blame its owner for mistakes and shortcomings, experiencing an internal struggle between the impulses of good and the impulses of evil. God swore by it in the Quran, indicating its honor and importance in the journey back to Him.
- **The tranquil soul:** It is the highest level the soul can reach through faith and good deeds. It is the soul that has found peace and contentment in closeness to God, and it is the soul that will be called upon on the Day of Resurrection to enter among God's servants and into His Paradise.

Moving through these levels is the essence of what is called

Self-purification It is an ongoing process of purifying the soul from impurities (such as polytheism, pride, and envy) and cultivating it with virtues (such as faith, piety, and sincerity). This purification is not a luxury, but rather a prerequisite for true success.

The first model of internal conflict: Adam and his "wife"

The text offers a profound interpretation of the story of Adam, peace be upon him, making it a classic model of the inner struggle of every human being. The text notes that the Quranic discourse in the story shifts remarkably from the dual to the singular:

- **Command and temptation (dual):** The divine command to dwell in Paradise and the prohibition against the tree, as well as the whisperings from Satan, came in the dual form: "Do not approach," "Then he whispered to them," which indicates a shared experience.

- **Responsibility and repentance (singular):**At the moment of bearing the consequences, the discourse is directed to “Adam” alone: “And Adam disobeyed his Lord and erred,” “Then Adam received from his Lord words.”

This linguistic shift opens the door to an interpretation that sees "the spouse" in this context, in addition to the physical presence of Eve, as potentially carrying a symbolic dimension referring to

"self" Humanity. It is as if the first conflict was between Adam's consciousness and his inner self, his partner in the first existential experience. Thus, the story is no longer merely a historical event, but a reflection of the perpetual struggle within every human being between reason and desire, and an affirmation that reforming and purifying one's relationship with oneself is the foundation for reforming all other relationships.

1.14 Heavenly messages in your day – understanding direct divine intervention as "statements" received by the heart

Having established the concept of "spirit" as that which animates the individual and "data" as that which governs the universe, we move to a more intimate and impactful level in our daily lives. Is God's relationship with His creation limited to the fixed laws of the universe? Or is there a direct and personal divine communication that intervenes in the details of our lives to guide and direct us?

The accompanying text reveals a direct and continuous divine intervention, coming in the form of "statements" from the "world of command," received not by the analytical mind, but by the conscious "heart." These messages are not supernatural phenomena, but rather subtle mechanisms operating within the fabric of our daily lives.

The first mechanism: direct cardiac inspiration (direct data)

It is the kindest and most common type of message. It consists of that deep inner feeling that is not based on logical analysis, such as "ease of heart" towards a decision, or "distress" and aversion to another decision.

- **The heart as a receiver:**The heart here acts as a sensitive receiver that picks up "data packets" directly from the command world, which translate into a feeling of comfort or discomfort.
- **How to deal with it:**Dealing with this mechanism requires trusting one's "heart's insight" and cultivating it through piety and remembrance of God. When a person is torn between two choices, this seemingly inexplicable inclination of the heart is often a divine message directed to them.

The second mechanism: True visions in dreams (future data)

During sleep, the senses calm down and the mind connects more deeply with the world of the Command, making sleep an important channel for receiving information.

- **The vision as a roadmap:**A true vision is not just a dream, but a divine "statement" that carries a roadmap for a future path or a warning of impending danger.
- **The role of the heart in discrimination:**The conscious heart is what distinguishes between true visions (divine pronouncements) and "confused dreams" (distorted pronouncements from the subconscious mind or the devil). True visions are often characterized by clarity, coherence, and the ability to recall them in detail upon waking.
- **Interpretation as future data:**The story of our master Joseph, peace be upon him, is the most prominent example of how a vision can carry "data" about the future outcome many years before it happens.

The third mechanism: Sparking mental moments (inspirational data)

These are those sudden ideas and brilliant solutions that appear in the mind suddenly, without being the product of sequential logical thinking.

- **Inspiration as data for problem-solving:** These moments are "inspirational data" sent as divine assistance to overcome an obstacle, find a way out, or embark on a project.
- **The heart's role in capturing them:** The vigilant heart is the one that captures this inspirational spark, recognizes its value, and rushes to record it or act upon it before it fades away in the hustle and bustle of daily thoughts.

Conclusion: Mindfulness is the key to connection

From this perspective, our entire lives become an arena for continuous communication with God through hidden channels. The key to activating this connection and receiving this divine information lies not in complex mental processes, but in...

"Cardiac awareness" That is, striving to purify the heart through worship, remembrance, and good deeds, so that it is always ready to receive the divine messages that guide us at every step of our journey on this earth.

1.15 From "striking the ears" to "seeking favor": The complete cycle of awareness between Qur'anic contemplation and neuroscience

Humanity's quest to understand itself and shape its reality is the oldest and most profound journey. In the midst of this quest, we often view "sleep" as a passive period of inactivity and "wakefulness" as the sole arena of action and influence. But what if night and day are two sides of the same coin, together representing a complete cycle of reprogramming consciousness and its manifestations?

Through our dialogues, we have constructed an integrated system inspired by verses from the Holy Quran (Al-Rum and Al-Kahf) and grounded in modern neuroscience concepts (the reticular activation system), all culminating in contemplation as our

compass and source. This article weaves these threads into a single journey, from planting at night to activating at dawn, and finally to harvesting during the day.

Phase One: "Cultivation" at Night - The Gateway to Hearing and Subconscious Programming

Our journey begins in the stillness of the night, where conscious awareness fades. Here, we find a striking Quranic reference in the story of the People of the Cave: **"So We struck their ears in the cave for a number of years." (Al-Kahf: 11).**

The divine choice of the phrase "striking the ears" as a mechanism for inducing deep sleep is our first key. It indicates that the ear is the primary gateway to consciousness. Just as striking it isolates a person from their surroundings for years, whispering into it is, conversely, a direct means of connecting with the subconscious.

Scientific basis:

Scientifically, hearing is the last sense to shut down during sleep, and it never completely turns off. The subconscious mind (which accounts for 95% of our perception) continues to "hear" and receive information.

The tool and mechanism (awareness trigger):

This is where the "consciousness alarm" technique emerges as a practical tool for "planting" the seeds in this fertile ground. The mechanism relies on using one's own voice, as it is the "code" or "key" that the subconscious mind trusts and does not resist.

1. **Wording:** Specific positive messages (e.g., "I am filled with peace," "I am absolutely certain") are recorded in the present tense.
2. **Broadcast:** These recordings are set to play as a very low "whisper" after entering deep sleep (one to two hours).
3. **The goal:** These messages slip through the "conscious ear" ("that a conscious ear may hear it"), bypassing the "guardian" of the conscious mind, to be implanted as new beliefs deep in the unconscious.

This is the process of "planting" at night, preparing the soil and planting the seed.

Phase Two: "Activation" at dawn - Network activation system and "seeking favor"

When "dawn" breaks, we move from the verse of "Al-Kahf" to the verse of "Ar-Rum": **"And among His signs is your sleep by night and day and your seeking of His bounty." (Ar-Rum: 23).**

We have completed the first part of the verse ("your sleep"), and now it is time for "seeking His bounty". This moment, "dawn", is a unique transitional moment in which a person is between consciousness and unconsciousness (between "theta" and "alpha" waves), and it is the ideal moment to "activate" what has been implanted.

Scientific basis (RAS):

This is where the Reticular Activating System (RAS) comes in. It's a part of the brainstem that acts as a "filter" of reality. It handles millions of pieces of information at a moment (we mentioned the estimate of 11 million pieces of information), but only allows a few dozen of them (about 26 commands) to pass through to our conscious awareness.

The tool and mechanism (Dawn Programming):

At the moment of waking up, this "filter" (RAS) is ready to receive its commands for the new day.

1. **The conscious command:** When a person, in these moments, consciously focuses on the goals they set during the night (such as: "I am attentive to opportunities for wealth," "I am living in tranquility"), they "command" the RAS system to prioritize these commands.
2. **Result (internal GPS):** Throughout the day, the RAS system will act as an internal GPS, subconsciously drawing our attention to every opportunity, word, or signal related to what we have programmed. It amplifies these signals and effectively makes us seek the truth; it doesn't create reality, but rather guides us to a reality that aligns with our programming.

We "planted" the seed at night, and at "dawn" we "activated" the search mechanism for it.

Phase Three: "The Compass" always - "Reflection" as a higher candidate and source of symbolism

Here the depth is complete. The two previous stages are powerful, but neutral, "mechanisms". A person can use them to program the "ego" (to get a car or a position), or to program the "spirit" (to get certainty or peace).

What guarantees that we are programming divine "truths" instead of psychological "illusions"?

This is where the role comes in "**Contemplation**". As a "compass," "source code," and "higher filter," it governs the entire system.

1. Reflection as a "source of symbolism":

Reflection is what gives us the substance with which to program ourselves. Instead of inventing an empty message like "I am happy," we reflect on the verse: "Verily, in the remembrance of Allah do hearts find rest." Our nightly message then becomes: "My heart finds peace in the remembrance of Allah." This is not merely a wish, but a profound contemplation of a universal truth, which imbues the words with weight on the scales of reality.

2. Considering the "top candidate":

If the RAS is the executive candidate, then mindfulness is the legislator who sets priorities. It resets our compass. Instead of programming the RAS to seek money, mindfulness guides us to program it to seek gratitude ("If you are grateful, I will surely increase you [in favor]"). We shift our focus from the material outcome to the spiritual state, and the results come as a facilitated blessing.

3. Reflection as a "circle of enhanced certainty":

"Reflection" creates the strongest cycle of consolidation:

- **First (theoretical consideration):**We read a verse about sustenance:
“And He will provide for him from where he does not expect.”
- **Second (Programming):**We program (night and dawn) to "receive from where I least expect it".
- **Third (experiment):**We live our day, and the "RAS" system draws our attention to an unexpected opportunity (from where we least expect it).
- **Fourth (a certain reflection):**When we return to reading the verse in the evening, our contemplation of it is no longer "theoretical," but becomes "certain." The verse has transformed from "information" into "lived reality."

Conclusion: The Complete Cycle of Awareness

Thus, we see that "sleep" is not merely rest, but a "workshop" for cultivating awareness (the Cave verse). And "dawn" is not simply the beginning of the day, but the "activation" of the filters of reality (the Romans verse). And "reflection" is not merely reading, but the "compass" that ensures that the "word" we plant is the "word of truth," and that the "favor" we seek is true divine favor.

It is an integrated cycle that begins with the "word" (which originates from contemplation), is implanted in the "unconscious" (through the ear at night), is activated in the "conscious" (through the RAS at dawn), to manifest as a "reality" that deepens "certainty" (through contemplation again).

1.16 God's laws and the cosmic order – from "data" to "the throne"

Having understood that "spirit" and "divine will" are manifestations of God's command, and that the heart is the center for receiving them, we now turn to understanding how this "divine will" operates in our physical world. How does the absolute divine will, "Be," manifest itself in the form of immutable laws governing the universe from the atom to the galaxy? The answer lies in understanding "God's laws" and the cosmic order He established.

God's unchanging laws: The manifestation of "data" in the world of creation

"The laws of God" are the fixed laws and systems that God has placed in the universe, in the human soul, and in the course of history. These laws are not random, but are constant and consistent, {You will never find in the laws of God any change, nor will you find in the laws of God any alteration}.

- **Sunnah as a manifestation of data:** The laws we study in physics, chemistry, biology, and sociology are merely the visible, physical manifestations of the "data" existing in the "world of command." The universal laws are the practical translation of the original divine commands and information.
- **"Be, and it is," and the activation of the divine laws:** The absolute divine command "Be" does not negate these natural laws; rather, it is the spark that activates and harnesses the necessary "data" to achieve the divine purpose. When God willed to create the heavens and the earth, His command "Be" unleashed the relevant data, which manifested as physical laws operating over time. The divine command initiates the process of data creation, and this data manifests as natural laws that take time to achieve their intended goal.
- **Our responsibility towards the Sunnah:** Understanding this relationship deepens our understanding of our responsibility. We live in a world governed by precise laws originating from divine pronouncements. Our understanding of these laws (through knowledge and contemplation) is an attempt to

comprehend the pronouncements of the divine realm, and our interaction with them determines our destinies according to God's immutable law.

Symbols of the divine order: water, the throne, the Merciful, and the establishment of God's will upon the Throne.

The Holy Quran presents central symbols and concepts that outline the features of this cosmic order, which is a manifestation of divine laws and principles.

Understanding them holistically reveals a harmonious picture of creation and governance.

- **Water (the knowledge base):**The concept of "water" is not limited to the physical element, but extends to include "spiritual water," which is the essence of divine knowledge, wisdom, and guidance. Just as physical water is the source of biological life, this spiritual water is the source of intellectual and spiritual life, purifying the heart and preparing it to receive divine light.
- **The throne (system and sovereignty):**The Throne... the center of balance in the architecture of existence. The Throne is not a physical chair, but rather symbolizes absolute divine sovereignty and the comprehensive and precise cosmic order. In God's words, "And His Throne was upon the water," we see a profound indication that God's sovereignty and cosmic order (the Throne) were founded upon eternal knowledge and absolute wisdom (spiritual water) even before the manifestation of physical creation.
- **The Most Merciful (Manifestation of Order in Creation):**The name "Ar-Rahman" (The Most Merciful) is particularly evident in the physical world of creation. The natural laws that ensure the stability and balance of the universe are, in essence, "the laws of Ar-Rahman." It is the divine name through which God's mercy is manifested as a precise system and immutable laws that preserve the created world.
- **Leveling (establishing order and stability):**The verb "istawa" in the verse {The Most Merciful is established upon the Throne} does not imply a physical sitting, but rather signifies the complete realization, stability, and permanence of this divine order. That is, the system of creation, manifested

in the name "the Most Merciful," has been established, realized, and firmly rooted upon the Throne (the comprehensive cosmic order), thus enabling us to study and learn its laws.

A complete summary: These concepts paint a single picture: spiritual water (knowledge) is the foundation upon which the Throne (the cosmic order) rests; the Most Merciful is the manifestation of this order in the world of creation; and the establishment of God's equilibrium is the complete realization and stability of this order. Understanding this system calls us to harmonize with God's laws and to strive for the "spiritual water" that purifies us, recognizing that we live within the embrace of a precise system emanating from a single, all-knowing, and all-wise source.

1.17 The Spirit and the Jinn -- The Jinn between Text and Interpretation: A Methodological Framework for Understanding

Introduction: Breaking free from the circle of traditional assumptions

Before delving into the details of the concept of "jinn" as portrayed in the Holy Quran, it is essential to establish a methodological framework for the discussion. As Professor Samer Islambouli explains, ideas concerning jinn are not fundamental tenets of faith or core elements of good deeds that directly govern human relationships. This means they fall outside the realm of "religion" in its definitive, dogmatic sense, thus opening the door to diverse perspectives and differing viewpoints in their understanding.

Therefore, the understanding presented here is not 100% definitive, nor does its proponent possess absolute proof to definitively establish it. Research in these matters relies on available data and indicators. Adherence to a single interpretation of the Quranic text is not, in itself, proof, especially when dealing with concepts that carry profound linguistic and intellectual dimensions.

Going beyond a superficial understanding of the word "jinn"

There is no dispute that the word "jinn" and its derivatives (such as "jinn" and "jan") appear in the Holy Quran. An entire chapter is named "Al-Jinn," and numerous verses mention a group of jinn listening to the Quran. The disagreement lies not in the word's presence in the text, but in its understanding and interpretation. Relying solely on the common or traditional meaning without delving into the nuances of the language and the Quran's diverse contexts is a form of superficiality in study, thought, and discussion.

Methodology for understanding "jinn": The importance of a holistic view and the recitation of texts

To understand the concept of "jinn" more deeply and accurately, Professor Islambouli proposes a methodology based on "reciting" everything related to the creation of humankind and jinn. This involves gathering all relevant verses and texts and studying them as a single, interconnected unit to arrive at a comprehensive judgment on the individual text. He likens this process to assembling a complex puzzle; the overall picture cannot be understood by looking at a single piece in isolation. Each piece (a partial text) must be placed in its correct position within the general framework (the overall system of texts) for the picture to become clear.

Following fanciful interpretations or individual perceptions of a single verse without connecting it to the overall system is a methodological error.

Man: a being with two dimensions – earthly and fiery (the soul as a "jinn")

In the context of understanding "jinn," Professor Islambouli presents a view that considers man to be a creature with two fundamental dimensions:

1. The biological (physical) dimension: This is the physical aspect created from earth and water (clay), which undergoes organic and cellular development to form the biological body. This aspect is undisputed.

2. The Psychological (Spiritual/Energy) Dimension: This is the "soul" that made this human being a hearing, seeing, discerning, and rational being. According to this view, this soul is what is meant by the word "jinn" when God Almighty said: {And He created the jinn from a smokeless flame of fire} (Ar-Rahman: 15). "Jinn" here is an essential description of the soul, as it is created from "a smokeless flame of fire" (an expression of hidden energy, not the physical fire we know).

"Jinn" as an acquired attribute and "jinn" as an inherent attribute of the soul

Professor Islambouli distinguishes between:

- "The elusive" as an acquired trait of a person: A person may be characterized in their daily life by "the elusive," meaning that their lifestyle becomes hidden and concealed from the general public, such as a prominent businessman, a head of state, or an influential figure who does not interact directly with the public. This is an acquired trait that may disappear.

- "Jinn" as an inherent attribute of the soul: The human soul is by its nature "jinn," that is, created from a hidden energy, invisible in its true form, descending into the human body. This attribute is inherent to the soul and inseparable from it, and in this it is similar to the angels who are also "jinn" (hidden) beings according to the text of the Qur'an, created from energy.

Re-understanding Satan's dialogue with God

Based on this understanding of man as a being with two dimensions (fiery/psychological and earthly/physical), Professor Islambouli presents a scenario of what transpired in the dialogue between Iblis and God when He commanded him to prostrate before Adam:

- Satan, in justifying his disobedience, referred to the creation of himself (his psychological/energetic aspect) from fire, and neglected to mention the creation of his earthly body.

- In contrast, when he spoke about Adam, he said, "I created him from clay," neglecting the psychological/fiery aspect of Adam.

The truth is that both of them (Adam and Iblis) were created from fire (as a soul/energy) and from dust (as a body).

- Therefore, the discussion ended with the expulsion of Iblis, because there was no longer any logic in the dialogue, but rather stubbornness, ignorance, and falsification of facts.

Denying the mythical concept of the "ghostly genie"

Professor Islambouli emphasizes the need to abolish the mythical concept of the "ghostly jinn" that many people believe in. In his view, this concept is a product of the collective imagination of humankind and is held by various pagan cultures. Only atheists (who do not believe in the unseen world at all) do not believe in this ghostly jinn, as do those who deny the existence of the soul and consider it merely a collection of chemical and neurological reactions in the brain.

Conclusion and call for further research

This approach, presented by Professor Samer Islambouli, is an attempt to offer a "rational" (reason-based and factual) understanding of the concept of jinn, rather than simply repeating common misconceptions. He calls for further research and elaboration, referring to his lectures, his book "A Human Study of the Soul, the Psyche, and Thought" (especially the chapter on jinn), and his book "The Scientific Nature and Universality of the Arabic Language" as important works for those wishing to delve deeper.

With this understanding, we see that "the spirit" as a divine matter, "the soul" as a jinn entity (hidden by its nature), and "the data" as divine laws, are all elements that integrate to draw a clearer picture of man and the universe, and call us to deep contemplation of God's signs in the souls and horizons, far from superficiality and superstition.

1.18 Intelligence agencies and jinn of the human race - - Jinn in the Qur'an: Semantic flexibility and multiple contexts

Introduction: From the trap of singular perception to the breadth of Qur'anic meaning

In our journey with "Spirit and Data," we reach a new milestone that opens a door to a deeper understanding of the hidden forces that influence our world. If "Spirit" is the unseen energy that animates the individual, and "Data" is the divine order that governs the universe, then our understanding of "Jinn" gives us a new lens through which to see the hidden forces within human society itself. The Holy Quran, with its characteristic semantic flexibility, does not confine the term "Jinn" to mythical supernatural beings, but rather expands its meaning to encompass any power, entity, or state characterized by concealment and secrecy.

This understanding, as presented by Professor Samer Islambouli, does not negate the unseen world, but rather connects it to the world of the seen through logical and linguistic links, freeing us from the prison of narrow popular perceptions, and calling for contemplation of the meanings of the Qur'anic text in its multiple contexts.

Jinn in the Qur'an: A Contextual Review

Let us embark on our interpretive journey by reviewing how the Qur'an used the word "jinn" and its derivatives in various contexts, all of which emphasize the meaning of concealment and secrecy:

1. General secrecy and concealment (unknown or socially invisible human groups):

And [mention, O Muhammad], when We directed to you a company of the jinn listening to the Qur'an... (Al-Ahqaf: 29).

Say, "It has been revealed to me that a group of jinn listened..." (Al-Jinn: 1).

Interpretation: The term "jinn" here may refer to groups of people who are "hidden"—either because they are from outside Meccan society (strangers), or because they belong to hidden circles of influence and power (such as political, economic, or intellectual elites) who listened to the Quran away from the public eye. They are "jinn" in relation to society, meaning unknown and hidden.

2. The human psyche (the hidden and energetic aspect of man):

“O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass beyond them...” (Ar-Rahman: 33).

Interpretation: The discourse is directed at the complete human being. "Humans" represents the outward, material aspect (the body, social relationships). "Jinn" represents the hidden, inner aspect: the soul, with its hidden faculties of intellect, consciousness, will, and spiritual energy. The challenge is directed at both the outward and inward capabilities of humankind.

3. Angels (hidden, supernatural beings):

﴿And they have made a kinship between Him and the jinn...﴾ (As-Saffat: 158).

Interpretation: “The jinn” here refers to the angels, who are originally beings from the unseen world (hidden), which the polytheists falsely attributed to God.

4. Intense darkness (covers everything):

﴿Then when the night covered him, he saw a star...﴾ (Al-An’am: 76).

"The night covered him": meaning its darkness concealed and hid him.

5. The fetus in the abdomen (hidden in the uterus):

﴿...And when you were fetuses in the wombs of your mothers...﴾ (An-Najm: 32).

Embryos: plural of embryo, which is the hidden organism.

6. Madness (covers the mind):

﴿...there is no madness in their companion...﴾ (Al-A'raf: 184).

"Jinnah": meaning madness, which is a state in which the mind is hidden and absent.

7. Hidden or expert power (exceptional, concealed abilities):

"An Ifrit from among the jinn said, 'I will bring it to you before you rise from your place...'" (An-Naml: 39).

Interpretation: "An Ifrit from among the jinn" can be understood as a person with exceptional experience or superior abilities, or belonging to a hidden ("covert") network of influence, who provides an exceptional service to Solomon, peace be upon him.

Intelligence agencies: "A jinn in human form"

Based on this broad understanding, we can interpret the concepts of "intelligence agencies," "deep states," or "global elite clubs" as a form of "genie" in the modern human context. They are "genies" not because they are supernatural beings, but because:

- Covert: They operate in secrecy, and the true identities of their leaders and their full agendas are unknown to the public.
- Those with hidden power: They possess enormous influence and hidden authority that affects the destinies of countries and peoples from behind a veil.

- They issue hidden “commands” (statements): their decisions and planning are like “statements” or “commands” from their secret world (“the human command world”) that activate and drive events in the apparent “world of creation” (society).
- Her abilities are believed to be almost mythical: popular discourse gives her an aura of legendary power, similar to popular perceptions of genies.

They are therefore "jinn of the human class": humans like us, but they use secrecy and hidden power as a primary tool in their work.

In conclusion: Deconstructing and redefining the concept.

The Holy Quran did not come to teach us myths about hidden creatures, but rather to provide us with tools for understanding and analysis. The concept of "jinn" in the Quran is a functional concept before it is existential; it describes the characteristic of being hidden and concealed wherever they may be found.

With this vision, we free ourselves from the sterile debate about the existence of supernatural beings, and move towards understanding the true hidden forces that shape our world:

- The hidden powers of the human psyche (the inner jinn).
- Hidden forces of influence and power in societies (the external jinn).

This understanding makes the Qur’anic text alive and contemporary, capable of interacting with the complexities of the modern world, and gives us penetrating insight to see what lies behind phenomena and events, in perfect harmony with the

series' journey in discovering the "world of command" and its manifestations in the "world of creation."

1.19 Remembrance and memory: Balancing the heart and mind in preserving the light

Introduction: Remembrance... a bridge between the worlds of command and creation

Having explored the "spirit" as a life-giving, unseen energy, "data" as a divine system governing the universe, and the "heart" as the central receiver of these manifestations, we arrive at the mechanism that connects all these realms within the human being. This mechanism is "remembrance" (dhikr). If "data" refers to the divine commands emanating from the "world of command," then "remembrance" is the process of receiving, activating, and consciously invoking these data within the psychological "world of creation" of the human being. It is the bridge through which the "spirit" and "data" cross from the realm of the unseen to the realm of the manifest in human consciousness.

Memory: The great battleground between remembering and forgetting

Memory, from this perspective, is not merely a passive repository of information, but an active arena of conflict between the forces of remembrance (guidance) and the forces of forgetting (negligence). It is influenced by factors that transcend the purely material:

- Forgetfulness as a Satanic objective: Neglecting God and the fundamental truths of existence is the gateway to misguidance. God Almighty says: {And incite whomever

you can among them with your voice and rally against them your cavalry and infantry...} (Al-Isra: 64). Here, "voice" may represent the whisperings that target memory and perception. The verse {So Satan made him forget the remembrance of his Lord} (Yusuf: 42) explicitly refers to targeting remembrance.

- Remembrance as an angelic means: In contrast, there are certain forces working to instill and establish the "remembrance". God Almighty says: {So those who recite the remembrance} (As-Saffat: 3), which indicates a divine role in establishing the remembrance.

- Penal forgetfulness: Willful neglect of God leads to a punishment that is forgetting oneself: {And do not be like those who forgot God, so He made them forget themselves} (Al-Hashr: 19). Whoever forgets his Creator forgets the reality of his own self and the purpose of his existence.

Levels of memory: from surface to deep

Human memory is not a single layer, but rather has graduated levels of depth and stability:

1. It deals with the events of the day and its fleeting, ephemeral details.
2. Intermediate memory: retains important patterns and experiences over months or years.
3. Deep/Oriental Memory: Herein lies the core identity: language, core beliefs, upbringing, foundational memories.
4. Hidden Memory (Concealed Remembrance): This is the deepest level, which may bear the imprints of primal instinct and the eternal covenant. It is the repository of innate "insight" and the initial images of truths. This is what is referred to in the

Almighty's words: {Indeed, it is a noble Qur'an, in a protected book. None touch it except the purified ones.} (Al-Waqi'ah: 77-79).

The true process of "remembrance" is the transfer of truths from the surface levels to these deep and hidden levels, to become part of a person's identity and certainty.

The Quran and Prayer: Mechanisms for Activating Remembrance

How do we activate these levels of memory and strengthen "remembrance"?

The Quran: The revealed remembrance: The Quran is the greatest instrument for activating remembrance on all its levels. Reciting it, reflecting upon it, and memorizing it is a process of recalling the original divine "statements" and establishing them deep within the soul. It is not merely information, but rather an energy that descends upon the heart to activate deep memory and remind man of his origin and destiny.

Prayer: The Art of Remembrance: Prayer is the repeated practical application of the process of "complete conscious presence." Maintaining it at its regular times is the strongest exercise for the "muscle" of consciousness and memory, and it keeps a person in a constant connection with the source of "remembrance," thus becoming a protection against forgetfulness and heedlessness.

The heart and the soul: A dialogue of inner remembrance

The process of remembrance is incomplete without understanding its mechanism within the human being, where integration occurs between:

- The heart (the primary processing center): It is the first receiver of sensory and cognitive information, and it is what shapes habits and patterns.
- The heart (the center of remembrance and awareness): It is what receives the outputs of the inner self, but adds to them the dimension of faith and spirituality. It is the conscious mind that translates information into faith and certainty. True remembrance reaches the heart and transforms into a conscious and living state.

The verse {Indeed, in that is a reminder for whoever has a heart or who listens while he is present [in mind]} (Qaf: 37) requires the existence of a conscious “heart” for the “reminder” to be realized.

Hidden Remembrance: A Paradise of Knowledge and Light

Accessing the "hidden remembrance"—that deep, innate level of memory—is the fruit of a continuous process of remembrance and purification. It is not merely the acquisition of information, but an existential state in which a person reaches:

- Penetrating insight: A deeper understanding of texts, of the self, and of life.
- Firm certainty: Faith that resembles direct observation, based on inner perception, not on imitation.
- Deep tranquility: a serenity that stems from connection with the absolute and eternal truths.
- Spiritual strength: immunity against the whispers of Satan and the challenges of the world.

This state is the “paradise of knowledge and light” that the believer experiences in this world, and it is a prelude and a gateway to the paradises of the Hereafter.

Conclusion: Remembrance... the meeting of the soul with the data in the heart

Remembrance, in this comprehensive understanding, is the dynamic process in which the "spirit" (as the source of life) meets "divine revelation" (as divine information and commands) in the "heart" (as the seat of consciousness and reception). It is through remembrance that abstract information is transformed into living faith, and divine commands are translated into awareness and action. Through it, the cycle of communication between humanity and its Lord is completed, the manifest world becomes a manifestation of the unseen world, and humanity, guided by divine light, journeys toward salvation.

1.20 The power of silence and the blessing of discretion: An Islamic perspective on achieving goals

In the name of God, the Most Gracious, the Most Merciful. Indeed, in the silence of the believer there is wisdom, in the stillness of his heart there is strength, and in keeping his affairs secret there is blessing. The concept of a "hidden force" or "cosmic energy" that responds to a person's inner "vibrations," disregarding their outward words and actions, is frequently raised in contemporary human thought.

In the Islamic perspective, this "hidden power" is not a mute universe or a mysterious energy field, but rather it is God. **The All-Hearing, the All-Seeing, the All-Knowing of what is in the hearts.**

“He knows the treachery of the eyes and what the hearts conceal.” (Ghafir: 19).

The universe does not respond, but **God Almighty is the One who answers the distressed when they call upon Him**. Doors do not "open without effort" in the literal sense, but they are made easy by the grace of God for those who are sincere in their intentions, take the necessary steps, and rely on the One who causes them.

1. The basis of the response: intention and sincerity (rather than "vibrations")

The text claims that "power" is not concerned with what we say but with what "resonates within us." This concept, when refined, touches upon the essence of Islamic doctrine: **Sincerity and intention**.

God Almighty does not look at our appearances or our wealth, but rather at our hearts and our deeds. The issue is not about energetic "vibration," but rather... **A sincere heartfelt intention** Actions speak louder than words. God responds to a sincere whisper in the dead of night, but not to a public cry mixed with doubts or seeking the praise of people.

2. Faith-based protection: The reality of the evil eye and its effect on hindering success

The exaggeration of successes and goals before their completion, which the original text referred to as "stealing the seed's power," finds its clearest and strongest explanation in the Muslim belief that... **The truth about the evil eye and envy**.

The evil eye is a right and established in Islamic law.

The noble Sunnah of the Prophet confirms that **"The evil eye is real"** It can affect a person in multiple aspects of their life, including health, livelihood, success, and excellence.

Success strategy: Use secrecy

Concealing goals and achievements is, in essence, **Faith-based protection** To pave the way for success, in compliance with the Prophet's (peace and blessings be upon him)

advice: "Seek help in fulfilling your needs through secrecy, for every possessor of a blessing is envied." Secrecy here means:

- **The believer's protective shield:** It protects blessings from the arrows of the envious.
- **Preserve sincerity:** It protects grace from hypocrisy, which removes the blessing.

3. Righteousness as a cornerstone of spiritual fortification: certainty and tranquility

The greatest protection for the soul in Islam is not merely reciting supplications, but rather **Reforming the heart and adhering to God's path**. The reality of this protection is evident in the Almighty's words:

"Indeed, those who say, 'Our Lord is Allah,' and then remain steadfast – the angels will descend upon them, [saying], 'Do not fear and do not grieve, but receive good tidings of Paradise, which you were promised.'" (Fussilat: 30)

This verse links spiritual fortification to two fundamental pillars:

First: "They said, 'Our Lord is Allah'" (Freedom from the ego center)

The statement here is not merely a verbal admission, but rather... **Practical Unification**. It is a liberation of the self from the center of the "ego" (selfishness, self-preservation, self-reliance) to enter a circle **absolute trust**. And the recognition of a supreme power that governs is the foundation of all protection; for fear of creation cannot dwell in a heart that is filled with fear of the Creator alone.

Secondly: "Then they remained steadfast" (dwelling in His light without deviation)

Uprightness here is **My heart's constant attitude and behavior**. It leads towards truth, preventing distraction and confusion. This is the true protection against psychological and spiritual deviations. Righteousness is not merely the dry

performance of religious duties, but rather steadfastness on God's path in private and in public.

Third: The descent of angels as a state of awareness and tranquility

The concept of "angels descending upon them" does not negate its literal meaning at death or in life situations, but adds to it an inner meaning: it is **Immersion of the heart in the lights of divine consciousness** and **Tranquility of certainty**. This results in maximum psychological protection:

- **"Do not be afraid"** It disappears **the fear**. It is the shadow of the future, when the heart submits to God's decree and lives under His care and is certain that the future is in the hands of the one who turns to Him.
- **"And do not grieve."** It disappears **Sadness**. It is the shadow of the past, when the past is surrendered to God, and the servant realizes that what has passed is a decree written by God, and that the present moment is all he has to make his future with.

Summary: True immunity is **spiritual awakening**. Living in the "now" moment with full awareness and certainty in God, where there is no room for the shadows of the past and future (sadness and fear). It is a state **"The Minor Resurrection"**. For the soul, a new awakening, filled with an inner dawn of tranquility that dispels the darkness of illusion and anxiety.

4. The comprehensive fortification approach: the worship of trust and reliance on God.

Practical fortification, which complements righteousness, is a comprehensive approach based on a set of words and deeds that increase the strength of "inner vibration" with certainty and trust in God:

- **Protection through the Holy Quran:** As a reading **The protective verses** Three times in the morning and evening, and **Ayat al-Kursi** After each prayer, **The concluding verses of Surah Al-Baqarah** At night.

- **Protection through prophetic supplications:**As a prayer for protection from harm:**In the name of God, with whose name nothing on earth or in heaven can cause harm, and He is the All-Hearing, the All-Knowing.**(Three times).
- **Fortification through acts of worship and good deeds:**Such as maintaining prayer, giving much charity, and seeking forgiveness, which are the greatest protection and connection between the servant and his Lord.

5. The balanced approach: taking the necessary steps and relying on God (instead of "flowing").

The feeling of exhaustion and struggle does not come from the action itself, but rather from "**Reliance on action**" And forgetting the cause (God).

Islam calls for a delicate balance between **Taking the necessary steps**(Working hard in silence) and **Trust in God**(Reassurance and certainty).

"And whoever puts his trust in Allah - then He is sufficient for him. Indeed, Allah will accomplish His purpose." (At-Talaq: 3).

Conclusion: The Secret of the Believer

The secret lies not in a "universe" that responds to vibrations, but in "**Lord**" He answers the call of the distressed when they call upon Him.

Strength lies not in mere "silence," but in "**Secrecy**" He who preserves intention and grace.

So, my brother the seeker, do what you intended in secret to preserve your devotion to God and protect your blessing under the wing of divine protection. **Observe God's grace as it descends** And His blessing that descends, and His protection that surrounds you, as a result of your sincere intention, your diligent work in silence, and your complete reliance on the Ever-Living, the Self-Sustaining.

1.21 O company of jinn and mankind: Decipher the codes of human duality and create reality

Introduction: A call for liberation from intellectual prisons

The Holy Quran addresses humankind with a profound call: “O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass beyond them. You will not pass beyond them except by authority [from Allah].” This call, in its essence, is an invitation for humankind to recognize its true nature and transcend inherited beliefs and the intellectual prisons in which it has been confined. For all of existence is an expression of one Creator, and humankind is an honored being: “And We have certainly honored the children of Adam and carried them on the land and sea.”

The Quran: The Book of the Soul and the Mirror of the Self

The Book revealed to Muhammad (peace be upon him) and the prophets before him, as stated in the verse, “He has sent down to you the Book in truth, confirming what came before it,” is a reminder for all of humanity, as stated in the verse, “It is nothing but a reminder to all the worlds.” Its understanding evolves with the evolution of humankind, and it is not merely a history or geography book. This Book speaks about you, O human being; it speaks about your very self, for humankind is composed of soul, body, and spirit. Most of its verses and stories, even the references to animals, are in reality descriptions and signs for understanding this human soul. You are not merely a small entity; rather, the entire universe is contained within you. All forces, from Iblis and Satan to the angels, the sun, and the moon, are manifestations of inner forces within you.

Deciphering the mysteries of "jinn" and "humans": The duality of human existence

The pivotal verse ﴿O company of jinn and mankind﴾ indicates that man himself is made up of two natures or energies: human and jinn.

- **The nature of mankind (the earth):** It is the side that is familiar and comforting, that accepts things, and seeks tranquility and social harmony,

just as Moses was familiar with the fire that he saw: "Indeed, I have perceived a fire."

- **The nature of the jinn (fire):** It is a fiery, dynamic energy, striving for movement, discovery, invention, and evolution. This energy, by its very nature, does not incline towards stillness or absolute submission, but rather towards the heavens. This fiery energy, if a person knows how to harness and direct it, can make them creative and ingenious, producing what benefits humanity, or conversely, it can lead them to the depths of negativity, transforming them into a demon or devil in their behavior. For the devil and Satan are not necessarily separate, external beings, but rather qualities and states that can manifest within a person.

"Prostration": Obedience and acceptance of the system

Iblis's refusal to prostrate before Adam, as expressed in the verse, "You created me from fire and created him from clay," represents the refusal of the fiery energy (the jinn) to submit to the earthly energy (humankind). Prostration here is not merely placing one's head on the ground, but rather obedience, submission, and acceptance of the established order and laws. When you enter a society, institution, or nation, you must "enter the door prostrating," meaning you must accept its laws and system and set aside your absolute individual will to harmonize with the whole. The fiery energy, by its very nature, resists this absolute submission.

"The Balance": The necessity of internal equilibrium

Human beings are composed of multiple energies (earth, water, fire, and air). The challenge lies in achieving balance among these energies, as Allah says: {And the heaven He raised and established the balance. That you not transgress within the balance.} Transgression within the balance, that is, the excessive dominance of one energy over another, is the cause of internal and external imbalance.

Creating reality: Man is a creative being by his own will

You are not merely a body, but an immortal divine soul incarnated to experience this material world. This earthly life is like a game: "Know that the life of this world is but

play and amusement.” God has endowed you with the power to create through your will, thoughts, and beliefs. Your mind (your brain) is the communication device that manifests what you focus on. If you focus your awareness and intentions (and intentions are more powerful) on goodness and virtue, this will be reflected in your reality; and if you focus them on negativity, sadness, and anxiety, these too will manifest. You are responsible for your reality: “And We did not wrong them, but they were wronging themselves.”

Self-purification and creating paradise consciously

The goal is to remember your true nature as a divine light, to elevate and purify yourself. Purification is liberation from negative attachments to people and things, and control over thoughts and feelings. You must create your paradise (the paradise of marriage, a project, studies, etc.) consciously, not selfishly and with a detached awareness, lest you be unjust to yourself, as Allah says, "And he entered his garden while he was unjust to himself," and find it a paradise without spirit or tranquility.

Messages from the Universe: Pain and the Enemy as Guides

Every experience, especially painful ones (fear, sadness, anger, loss, etc.), is not a punishment but a messenger and a message. Every negative feeling is a prophet telling you that you are not in harmony with the laws of the universe, and that something within you (a thought, a belief, a judgment) needs to change. Even the "enemy" who harms you is, in reality (from the perspective of the unseen world), a loving soul who has chosen this harsh role to teach you and push you to rise and change yourself. This is why the Quran commands us to respond with what is best: {Repel evil with that which is better, and then the one between whom and you there is enmity will become as though he was a devoted friend.} This knowledge is only granted to those of great fortune.

In conclusion: Come out of the experience with a sound heart.

Life is a game and an experience. What matters is not the type of experience, but how you lived it and emerged from it. Leave every experience with a pure heart, free from hatred, revenge, and destruction. Then you will have succeeded in the game,

and you won't need to repeat the same lesson. Know yourself as a divine light, and control your consciousness and intentions to create your own paradise and elevate your spirit, returning to your luminous origin.

1.22 The tree as a symbol – dissecting the conflict between data sources in the psyche

Introduction: From Branch to Root – Searching for the Origin

In our journey with "the soul" and "data," we discovered that the divine "world of command" manifests itself in the "world of creation" through channels and systems. But how is this data received and interpreted within the human psyche? And how does the conflict between different data sources arise? Here, a great Quranic symbol emerges as a key to understanding this dynamic: the tree.

The tree is not merely a plant; it is a complete model of a branching system of information, with a single origin (the root) and multiple outcomes (the branches and fruits). The Quran skillfully uses this symbol to map the struggle within the human soul between the two primary sources of information: the information of guidance from God, and the information of misguidance from Satan and the desires of the self.

Linguistic key: The root (sh-j-r) – between branching and entanglement

To understand the symbol, we must return to the linguistic root. The word "tree" comes from the root (sh-j-r), which carries two main meanings:

1. Branching from an Origin: A tree represents any system with a single origin from which ideas, decisions, and lifestyles branch out. Examples include "family tree," "decision tree," and "knowledge tree."
2. Entanglement and Dispute: From the entanglement of branches comes "dispute," which is conflict and entanglement of opinion. God Almighty says: {But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves} (An-Nisa: 65).

These two connotations make the "tree" an ideal symbol for an intellectual system or source of data that may lead to guidance or to discord and misguidance.

The highest Quranic model: the good tree and the evil tree

The Quran presents the complete model of these two conflicting sources in Surah Ibrahim:

- The good tree: "A good word is like a good tree, whose root is firmly fixed and its branches [reach] into the sky" (Ibrahim: 24).
- The fixed principle: It is the data of revelation and sound instinct, its source is God (the Knower of the Command), so it is fixed and firmly established in truth.
- The branch in the sky: its effects are sublime, elevating man and bringing him to the levels of spirit and meaning.
- It yields its fruit at all times: its giving is continuous in the form of tranquility, insight, and good deeds.

- The evil tree: “And the example of an evil word is like an evil tree, uprooted from the surface of the earth, having no stability.” (Ibrahim: 26).
- Uprooted from the ground: These are data based on whims, whispers, and misleading media. Their origin is superficial, they have no roots in reality, and they are easy to uproot.
- It has no decision: it produces anxiety, confusion, and misery, and does not prevent certainty or stability.

The story of Adam: the first model of conflict between the two trees

The story of Adam, peace be upon him, is the practical embodiment of this conflict:

- The forbidden tree: It was not just a physical tree, but represented an alternative path to knowledge and immortality based on the whisperings of Satan (“the evil word”) instead of submission to God’s command (“the good word”).
- Eating from the tree: It was not just eating, but a psychological decision to adopt an unreliable data source (“the bad tree”) and to break away from the original data source (“the good tree”).

The consequence of separation: “Then their private parts became visible to them.” “Their private parts” here refers to everything that is shameful for a person: their weakness, ignorance, and helplessness. This is an inevitable consequence of separation from the source of strength and wisdom.

Heaven and Hell: Final manifestations of the fruits of the two trees

Based on this understanding, heaven and hell can be seen as the ultimate manifestations of the fruits of the "tree" that man chose to feed on in this world:

Paradise: It is the ultimate manifestation of the fruits of the "good tree". Its bliss is not only sensory but existential: tranquility, knowledge, light, and closeness to God. It is the pinnacle of stability and certainty.

- Fire: It is the ultimate manifestation of the fruits of the "evil tree." Its torment is not only physical but existential: a veil from God, remorse, confusion, and psychological turmoil. It is the pinnacle of anxiety and separation.

Even in this world, we live in the shadows of these two destinies. He who plants a "good tree" in his heart through purification and remembrance lives in the paradise of closeness and tranquility. And he who plants a "bad tree" through heedlessness and desire lives in the hell of distance and distress.

The isthmus: the stage of unveiling the true nature of the tree.

The intermediate realm is the transitional stage where the soul is revealed to the true nature of the "tree" it nourished in this world. It is a shocking moment of confrontation with oneself and one's choices, in which a person sees the consequences of the "evil word" they followed, or the fruits of the "good word" they adhered to.

In conclusion: The heart – the garden in which we plant our tree.

The heart is the garden. Man is the gardener. Every moment we choose a source of information, an idea, or a behavior, we are planting a seed from either the "good tree" or the "evil tree".

This understanding connects all the links in the chain:

- The spirit: It is the energy that enables us to plant and grow.
- Data: These are the seeds (good or bad) that we plant.
- The heart: It is the soil and the garden.
- Mention: It is the process of watering and taking care of the good tree.

Thus the picture is complete: Man's journey in the "world of command" is a continuous journey of choosing the source of data with which he will feed the tree of his existence, which will determine his destiny in this world and the hereafter.

Conclusion: From Tree to Destiny

The symbol of the "tree" is no longer merely a narrative symbol, but has become a methodological framework for understanding the eternal struggle within the human soul between right and wrong, and between connection with God and separation from Him. It reminds us that, at every moment, we face a choice: either to listen to the "good word" from our Lord, or to the "evil word" from the devils among humankind and jinn. This choice shapes our inner world and determines our eternal destiny.

Having explored the "spirit" as a life-giving, unseen energy, "data" as a divine system governing the universe, and the "heart" as the central receiver of these manifestations, we arrive at the mechanism that connects all these realms within the human being. This mechanism is "remembrance" (dhikr). If "data" refers to the divine commands emanating from the "world of command," then "remembrance" is the process of receiving, activating, and consciously invoking these data within the psychological "world of creation" of the human being. It is the bridge through which the "spirit" and "data" cross from the realm of the unseen to the realm of the manifest in human consciousness.

Memory: The great battleground between remembering and forgetting

Memory, from this perspective, is not merely a passive repository of information, but an active arena of conflict between the forces of remembrance (guidance) and the forces of forgetting (negligence). It is influenced by factors that transcend the purely material:

- Forgetfulness as a Satanic objective: Neglecting God and the fundamental truths of existence is the gateway to misguidance. God Almighty says: {And incite whomever you can among them with your voice and rally against them your cavalry and infantry...} (Al-Isra: 64). Here, "voice" may represent the whisperings that target memory and perception. The verse {So Satan made him forget the remembrance of his Lord} (Yusuf: 42) explicitly refers to targeting remembrance.
- Remembrance as an angelic means: In contrast, there are certain forces working to instill and establish the "remembrance". God Almighty says: {So those who recite the remembrance} (As-Saffat: 3), which indicates a divine role in establishing the remembrance.

- Penal forgetfulness: Willful neglect of God leads to a punishment that is forgetting oneself: {And do not be like those who forgot God, so He made them forget themselves} (Al-Hashr: 19). Whoever forgets his Creator forgets the reality of his own self and the purpose of his existence.

Levels of memory: from surface to deep.

Human memory is not a single layer, but rather has graduated levels of depth and stability:

1. Surface memory: It deals with the day's events and fleeting details, which are quickly forgotten.
2. Intermediate memory: retains important patterns and experiences over months or years.
3. Deep/Oriental Memory: Herein lies the core identity: language, core beliefs, upbringing, foundational memories.
4. Hidden Memory (Concealed Remembrance): This is the deepest level, which may bear the imprints of primal instinct and the eternal covenant. It is the repository of innate "insight" and the initial images of truths. This is what is referred to in the Almighty's words: {Indeed, it is a noble Qur'an, in a protected book. None touch it except the purified ones.} (Al-Waqi'ah: 77-79).

The true process of "remembrance" is the transfer of truths from the surface levels to these deep and hidden levels, to become part of a person's identity and certainty.

The Quran and prayer: two mechanisms for activating remembrance (of God).

How do we activate these levels of memory and strengthen "remembrance"?

The Quran: The Revealed Remembrance: The Quran is the greatest instrument for activating remembrance on all its levels. Reciting it, reflecting upon it, and memorizing it is a process of recalling the original divine "statements" and establishing them deep within the soul. It is not merely information, but rather an energy that descends upon the heart to activate deep memory and remind man of his origin and destiny.

Prayer: The Art of Remembrance: Prayer is the repeated practical application of the process of "complete conscious presence." Maintaining it at its regular times is the strongest exercise for the "muscle" of consciousness and memory, and it keeps a person in a constant connection with the source of "remembrance," thus becoming a protection against forgetfulness and heedlessness.

The heart and the soul: a dialogue of inner remembrance

The process of remembrance is not complete without understanding its mechanism within the human being, where integration occurs between:

- The heart (the primary processing center): It is the first receiver of sensory and cognitive information, and it is what shapes habits and patterns.
- The heart (the center of remembrance and awareness): It is what receives the outputs of the inner self, but adds to them the dimension of faith and spirituality. It is the conscious mind that translates information into faith and certainty. True remembrance reaches the heart and transforms into a conscious and living state.

The verse {Indeed, in that is a reminder for whoever has a heart or who listens while he is present [in mind]} (Qaf: 37) requires the existence of a conscious “heart” for the “reminder” to be realized.

The Hidden Remembrance: A Paradise of Knowledge and Light

Accessing the "hidden remembrance"—that deep, innate level of memory—is the fruit of a continuous process of remembrance and purification. It is not merely the acquisition of information, but an existential state in which a person reaches:

- Penetrating insight: A deeper understanding of texts, of the self, and of life.
- Firm certainty: Faith that resembles direct observation, based on inner perception, not on imitation.
- Deep tranquility: a serenity that stems from connection with the absolute and eternal truths.
- Spiritual strength: immunity against the whispers of Satan and the challenges of the world.

This state is the “paradise of knowledge and light” that the believer experiences in this world, and it is a prelude and a gateway to the paradises of the Hereafter.

Conclusion: Remembrance... the meeting of the soul with the data in the heart

Remembrance, in this comprehensive understanding, is the dynamic process in which the "spirit" (as the source of life) meets "divine revelation" (as divine information and commands) in the "heart" (as the seat of consciousness and

reception). It is through remembrance that abstract information is transformed into living faith, and divine commands are translated into awareness and action. Through it, the cycle of communication between humanity and its Lord is completed, the manifest world becomes a manifestation of the unseen world, and humanity, guided by divine light, journeys toward salvation.

Certainly, the presented text could serve as a powerful and important conclusion to the series, offering a radical correction to a common misconception and linking it to the series' overall approach, which is based on a rational and linguistic understanding of the Qur'an. Here is a draft of the article as a concluding installment:

1.23 The body needs – the soul craves – the spirit desires

The body, the soul, and the spirit—these are the three components that constitute a human being, each with its own distinct realm and function. By understanding these levels, we can discern the path to purification and achieve psychological and physical balance, a concept emphasized in the Holy Quran regarding the stages of human creation.

Stages of creation and their repetition in life

The Quran indicates that the creation of man went through three main stages:

- **The body stage:** He created him from clay (As-Sajdah: 7). The body is the physical component of the earth's elements, and it needs basic necessities such as eating, drinking, and sleeping to survive.
- **The stage of the soul:** “And by the soul and He who fashioned it” (Ash-Shams 91:7). The soul is the seat of desires and passions. While the body needs them to live, the soul desires without limits, and if it is not controlled, it may lead a person to destruction.

- **The stage of the soul:** “Then, when I have fashioned him and breathed into him of My spirit” (Quran 38:72). The spirit is a divine mystery, the source of free will and the energy that enables humankind to discern and control themselves and their bodies. The spirit desires and elevates humankind above the level of base desires.

This gradual process of creation is not a one-time event, but rather a recurring cycle in the life of every human being: **The body needs, The soul desires, and The soul desires.**

Three-order interactions

The body is a physical machine made of clay, which needs food, water, and sleep to function. But the body cannot function alone; it is dependent on the soul, which contains feelings, desires, and sensations.

The soul, which is fundamentally a divine entity, is susceptible to both physical and spiritual desires. If these desires are not controlled and purified, they can lead to one's downfall. For example, if the lust for money takes hold of a person, they become enslaved to it and lose inner peace.

The spirit, however, is the higher power that governs the body and the soul. It is the spirit that enables a person to be free and volitional, and to transcend the desires of the soul. If the spirit is strong, it grants a person... **Tranquility and reassurance** This has a positive impact on his mental and physical health. Conversely, when the ego and its desires take control, this causes internal stress that translates into physical illnesses such as high blood pressure, diabetes, or other chronic diseases.

Practical exercise to achieve peace of mind (Dr. Hani Al-Wahib)

To achieve balance and self-control, you can practice this practical exercise:

1. **Relaxation and meditation:** Sit in a quiet place, close your eyes, and imagine that the thing you believe is the source of your happiness or comfort has

come true. Experience this moment in all its detail and with all the contentment for five minutes.

2. **Practice separation:** After five minutes, open your eyes and imagine that the thing you achieved has suddenly been taken away from you. In that moment, practice maintaining the same feeling of contentment and peace you were experiencing, without feeling fear, sadness, or anxiety.
3. **the goal:** The aim of this exercise is to train oneself to avoid unhealthy attachment to desires. If you can feel content whether you possess something or not, it means you have reached a certain stage. **reassurance** The true stage, which leads to liberation from the bondage of desires.

conclusion

The body has needs, the soul desires, and the spirit yearns. When we can allow the spirit to guide the soul and the body, we attain the Quranic moderation that achieves balance and perfection.

Self-purification is not achieved through asceticism and deprivation, but rather by directing desires towards what is right and beneficial. When the soul is at peace and content, it translates this tranquility into health, strength, and beauty, which are reflected in the body. Consequently, a person can flourish both physically and mentally, and become a better steward on Earth.

1.24 The story of Adam: a mirror to the soul's journey from the paradise of unity to the struggle of duality and then back.

Introduction: Beyond the Story... Our Journey Together

The story of Adam in the Holy Quran is not merely a tale of the first human being created on Earth; rather, at its core, it is a mirror reflecting the journey of us all, the journey of every human soul within itself. When God addresses Adam, saying, "O Adam, dwell, you and your wife, in Paradise," Adam here represents consciousness,

the vicegerent, the responsible observer within us, while his “wife” is that constant companion, the first partner in our journey: the “soul.” For everything God created is in pairs: “And We created everything in pairs,” outward and inward. And humankind begins its journey in life with itself, its inner spouse, to explore this material world with its contradictions and duality.

Paradise: A state of unity and inner peace

The "Paradise" that Adam and his soul were commanded to inhabit is not merely a physical place, but an inner state of comfort, peace, and tranquility. It is the state of a sound heart, as described in the verse, "Except for one who comes to God with a sound heart," where there is no separation between the spirit and the soul, between the heart and the mind. It is the state of original unity we were in before experiencing separation.

The Tree and the Descent: An Experience of Knowledge and Separation

The command was clear: “And do not approach this tree.” This “tree” symbolizes the tree of “knowledge,” which leads to an awareness of duality and separation.

Approaching it represents a moment of transformation in consciousness, where a person begins to separate from their original unity and sees themselves as a being separate from the Creator and from others. They begin to judge and differentiate between good and evil, forgetting their initial state of peace and absolute love. This “descent” is not necessarily a punishment, but rather a descent in the level of consciousness (a descent of awareness), an experience the soul chooses of its own free will to discover this material dimension, the world of conflict and opposites. However, it leads to forgetfulness: “So he forgot, and We found in him no resolve.” The person forgot that they are a breath of God’s spirit, a light from His light.

Internal conflict: The wife becomes a "woman"

As a result of this decline in consciousness and forgetfulness, the inner relationship is transformed. The "spouse" (the self), which was a partner in Paradise, begins to conflict with consciousness (Adam). The self becomes a "woman" in the functional sense of the word, which may imply resistance or excessive independence. The self-

reproaching self begins to blame consciousness, and then may transform into the self that incites evil, commanding wrongdoing and leading to inner destruction. The person becomes like "Abu Lahab" and their self like "his wife, the carrier of firewood," igniting the fire of internal conflict between mind and heart, thoughts and feelings, masculinity and femininity. This internal conflict is the root of all external suffering, from depression and fear to anxiety.

Remembering and Returning: Receiving Words and Restoring Unity

But God did not abandon humanity in this struggle. Truth is always within us, and He sends us messages. "Then Adam received from his Lord words [of revelation], and He accepted his repentance." (Quran 2:37) These "words" are not mere letters; they are perceptions, feelings, and sensations that begin to awaken the awareness that something is amiss, that the current path is not the straight one. Everything we experience externally is a reflection of what is within. The conflict with one's external spouse is a manifestation of the struggle with the self (the inner spouse). External experiences are messages reminding us that the soul needs purification to return to its original state of contentment and tranquility.

Returning is not a physical return, but a return of consciousness. It is a journey to unify the conflicting energies within (femininity and masculinity, yin and yang) into a single entity in harmony with the central consciousness. The goal is to ascend and elevate consciousness to return with the self (the spouse) to the state of paradise, which is the origin.

Paradise is now and here: a state of consciousness, not a place to wait.

When we remember our true nature as divine light and are freed from the illusion of separation, our relationship with ourselves and others is transformed. The soul that was "Lot's wife" (a symbol of inner resistance) becomes faithful and obedient to enlightened consciousness. Then we re-enter paradise, but this time with awareness and understanding—a paradise better than the first because it comes after experience and trial. We succeed in this trial when we cease judging others, realizing

that the other is us, that we are all connected, that good and evil are relative, and that everything is predestined.

So, the whole story tells us that heaven is not a place we wait for in the afterlife, but rather a state of consciousness in which we are here and now, when we make peace with ourselves (our inner selves) and know our true selves.

1.25 Goblins: Between Myth and Reality – Correcting Misconceptions and Liberating the Mind

Introduction: From the world of myth to the realm of reality

After a journey in which we explored the "spirit" as a divine command, "data" as a cosmic system, the "heart" as a receiver, and the "tree" as a symbol of conflict, we arrive at a final station aimed at freeing the mind from one of the most important myths that has distorted religious understanding and hindered progress: the concept of demons.

This episode is not just a discussion about a word, but an applied model of the way we should read the Qur'an: in rational language, based on linguistic principles, and separate from the confused cultural heritage.

Linguistic analysis: The root – (ع ف ر) strength, cunning, and land

To understand any Quranic term, one must return to its linguistic root. The word "Ifrit" is derived from the root (ع ف ر) which carries multiple meanings:

- 'Afara: He rubbed his face in the dirt, which indicates a connection to the land and field experience.
- Ifr: The cunning, malicious, shrewd, strong, and powerful person.
- A very cunning and powerful person who cannot be defeated.

It is noteworthy that the root does not carry any connotation of a supernatural being, but rather describes human qualities such as physical or intellectual strength, cunning, and extraordinary skill in a particular field, often related to the earth and practical experience.

The Quranic model: "An Ifrit from among the jinn" in the story of Solomon

The only verse in which the word appears in the Quran is in Surah An-Naml:

"An Ifrit from among the jinn said, 'I will bring it to you before you rise from your place. Indeed, I am strong and trustworthy for it.'" (An-Naml: 39)

A rational and contextual analysis of the verse leads us to a different understanding:

1. Context: Solomon, peace be upon him, addresses the "elders" – that is, the elders of the people and those with expertise – asking for a practical solution.
2. The speaker: A man in the audience describes himself as a "demon." This is not a gender name, but a description of his competence. He says: "I am a very strong, shrewd, and experienced man."
3. From the Jinn: As mentioned earlier in the series, "Jinn" can refer to people hidden from public view, or those with special skills. He belongs to this category.

4. His promise: His ability to bring the throne with incredible speed is not magic, but rather evidence of his organizational efficiency, his knowledge of the routes, or the strength of his team.

5. His qualities: Strong (physically or in execution), honest (possessing professional ethics). These are typical human qualities.

Conclusion: "The goblin" is an expert or project leader.

The "genie" in the story is a man of exceptional abilities, perhaps a foreman, a transport and control team leader, or a skilled engineer. He is a model of human competence that Solomon—the just ruler—uses to develop the land and establish justice.

Misunderstanding: How did the expert turn into a demon?

This positive image of efficiency has been transformed into a terrifying, mythical one.

1. Israelite traditions and folklore: The mixing of Qur'anic stories with ancient myths.
2. Superficial literal understanding: reading the text in isolation from language and context.
3. Popular culture and art: Films and stories that promoted the stereotype.
4. Separating religion from life: not linking the concepts of the Qur'an to practical reality and human achievement.

The devastating effects of misunderstanding

This distortion of the concept of "the demon" and others (such as the jinn) was not innocent, but rather produced devastating effects:

- The spread of superstitions and sorcery: People's fear of imaginary creatures drove them to charlatans.
- Disabling the mind and wasting energies: Focusing on an imaginary, supernatural world at the expense of work and development on Earth.
- Distorting the image of Islam: presenting it as a superstitious religion instead of a religion of civilization and reason.
- Pathological fear and anxiety: Many people live in terror of imaginary demons.

Conclusion: To the series methodology – The Qur'an and Reason

This series, from its inception, called for understanding the Qur'an through two tools:

1. Language: Understanding the meanings of words in their origins.
2. Reason: Linking the text to reality and logic.

The story of "the jinn" is a perfect conclusion to this journey. It reminds us that the Quran is a book of guidance for life, addressing real-life issues. The jinn is not a demon, but rather a model of human potential that we should strive for. Jinn are not

invisible beings, but can be latent human capabilities that need to be discovered and utilized.

Liberation from myth is the first step towards building a civilization. Let us reread our Quran with fresh, rational, forward-looking eyes, understanding that God revealed the Book to be a guide for action in life, not a collection of myths.

Series Conclusion: From Spirit to Mind – A Journey into the World of Command

Here we have reached the end of our journey. From the "spirit" that brings life, to the "data" that organizes the universe, to the "heart" that receives, to the "memory" that proves, to the "tree" that represents choice, and finally to freeing the "genie" from myth.

The journey was an invitation to a deeper understanding of the self and the universe, using the two greatest tools God has given to man: revelation and reason.

Understanding the world of command is not an escape from the world of creation, but rather a key to its development.

{O God, show us the truth as it is and grant us the ability to follow it, and show us falsehood as it is and grant us the ability to avoid it.}

1.26 The concept of the soul between Qur'anic expression and modern linguistic reading

6. Introduction

The concept of the soul is one of the richest and most multifaceted Qur'anic concepts in terms of levels of meaning.

It combines the existential structure (creation) and the moral structure (consciousness).

At the same time, this concept represents a point of convergence between **The jurisprudence of the Qur'anic language** and **Modern cognitive linguistics** Which links language, perception, and identity.

The Quran does not present the soul as a metaphysical element separate from the body,

Rather like **Integrated cognitive entity** It combines sense, thought, and will into one unit.

This intersects with the modern concept in cognitive linguistics.

Which sees meaning as inseparable from physical and emotional experience,

Rather, it is embodied in consciousness through the interaction between language and experience.

7. 2. The soul in the Qur'anic discourse

The Qur'anic discourse is characterized by the precise placement of words:

There is no synonymy between *themselves* and *the spirit* and *the heart* and *man*.

Each of these terms refers to a specific level of human existence:

The concept	The Quranic dimension	symbolic function
the spirit	By the command of God – a divine gift of meaning and life	Source of enlightenment and knowledge
the heart	Center for Awareness, Perception, and Inspiration	The tool for receiving and witnessing

The concept	The Quranic dimension	symbolic function
self	The conscious, chosen human self	The place of obligation and reward
man	The whole entity in its relationship with its Creator	The field of awareness and experience
Humans	The qualitative physical appearance of the human race	sensory and social domain

The soul, therefore, is not an "operating system" as described in some modern readings.

Nor is it a "separate essence" as portrayed in the philosophical tradition.

Rather, it **conscious self** Which sees, chooses, earns, and praises.

8. The Qur'anic language as a tool for constructing meaning

In the methodology of Qur'anic linguistic jurisprudence, the word is not understood through its fixed lexical meaning,

But through **its rhetorical context and function within the divine framework of discourse.**

The Quranic word is constructed in the same way that a living entity is constructed: It moves, breathes, and generates meanings through context, connection, and harmony.

Therefore, the soul in the Qur'an is not a "linguistic concept" but a "statemental entity".

It manifests itself in every position according to its existential positioning:

- In creation: "And by the soul and He who fashioned it."

- Regarding the obligation: “God does not burden a soul beyond its capacity.”
- In the reward: “Every soul is held in pledge for what it has earned.”
- In the ascension: “O tranquil soul”

9. The intersection of the Qur'anic concept with modern linguistic reading

Modern cognitive linguistics research (such as the work of Lakoff and Langacker) indicates

UntilLinguistic awareness is a reflection of the structure of human experience..

And that the major concepts – such as self, consciousness, time, and spirit –

These are cognitive models that are embodied in language through metaphor and association.

The Quran was the first to introduce this concept when it made the soul the center of meaning and perception.

The verses that connect the soul to action (*What you have earned, what you have offered, what you have been able to do*)

Make it**Awareness Agent**No, it's not the subject.

This aligns with the modern linguistic view that*The self is an ongoing cognitive act,*

It is not a static substance or a metaphysical image.

10. Towards a new integrated reading

Based on this, we can establish what might be called

"A Qur'anic Anthropology of the Soul"

It combines:

- Language as a tool for embodying consciousness,
- Revelation, as a system, guides this awareness towards purification.
- Man, as a being, lives the dialectic of creation and command within himself.

In this sense, contemplation of the Qur'an becomes **A journey of self-discovery**.
 It moves from understanding the word to witnessing the meaning.
 From contemplating the letter to discovering the light it carries.

6. Appendix Conclusion

The soul in the Qur'anic discourse is neither a philosophical dilemma nor a symbolic metaphor.

Rather, it is "the conscious self that discovers its truth in the mirror of the divine word."

The more self-aware a person becomes, the closer they get to knowing their Lord.
 Because whoever knows himself knows his position between the letter and the light.

2 The Secret of Feeling – From Thought to Awareness

The journey of the soul in the mirrors of Qur'anic perception

Light and darkness... the struggle of perception in the mirrors of the soul

Sound... the language of creation when silence speaks

Remembrance... the trembling of light in the strings of the heart

The plant that drinks from the light as the soul drinks from remembrance.

Cosmic voices... the call to prayer of creation

 It concludes with a reflection: "Feeling is the path to the great prayer."

How does an abstract idea become a pulse of life? How does meaning move from your mind to your heart, changing the way you see the world and yourself?

FeelingIt is that secret bridge through which light passes.

It is the thin thread that connects an idea born in the sky of the mind with a vibration that resonates in the land of the heart. It is the spark that makes thought alive, sight insight, and words a meaning that touches the depths.

Feeling is not merely a fleeting emotion we carry on the surface, but rather...**Authentic sound**From the depths of your being, it tells you the truth about yourself before you speak, showing you yourself as you truly are, without masks, in a rare moment of clarity. It is the witness that never falters.

Because it is the most truthful witness, the Quran came to put our hands on this truth:

“Rather, man is a witness against himself.” (Al-Qiyamah: 14)

that it **Inner insight**Which cannot be seen with the eye, but**It testifies to the feeling**What you see yourself reflected in the mirror of her feelings is the reality she lives by, and it is the world she builds.

From here, our journey begins to explore how this feeling is the primary driver of our existence:

- How does it transform?**The seed of thought**To a good tree or to a devastating fire, depending on the emotional soil in which it is planted?
- How does he restore?**unconscious**With its store of childhood voices and the wounds of the past, is it shaping our present without our knowledge?
- And how do we move from reaction to...**Conscious action**From an impossible attempt at control to**Wise surrender**?

This journey is not about suppressing thoughts or escaping feelings, but about...**The art of "spiritualizing" feeling**– Purifying and cleansing it – so that we may return to our pure nature, and see with the light of insight that God has placed within us. It is a journey of...**thought**The abstract, to**Feeling**The neighborhood, to**Awareness**The perfect one who makes our whole life a "walking Quran on earth".

2.1 From thought to feeling: The seed that yields consciousness

1. Thought: The first seed that cannot be blamed

Thought, in its essence, is not an enemy, but rather the primary tool of awareness. It is a natural reflection of your mind's movement in an attempt to understand the world around you. It is like a light that shines its light on everything in its path, revealing it without being contaminated by it.

But the real power lies not in the idea itself, but in...**The feeling you wear.**

- A negative thought – such as "I am a failure" – if you accept it **With a feeling of fear** And certainty will turn into **A fire that consumes you from within** It weakens your confidence and paralyzes your movement.
- The same idea, if you receive it **With a feeling of compassion** You must understand that failure is an experience, not an identity; it transforms into **Wisdom that purifies you** You learn from it and rise stronger than before.

Thought is the seed, and feeling is the soil.

The fate of the seed – wherever it falls – is determined not only by its quality, but also by the type of soil in which it will sprout: Is it soil fertile with certainty and reassurance, or is it soil salty with fear and doubt?

2. The unconscious: a repository of experiences and hidden voices of childhood

To understand why some seeds produce thorns while others produce flowers, we must descend into the soil itself: **The subconscious mind (unconscious).**

All the moments of joy or pain we experienced, especially in our childhood, **He did not die** It is stored in this deep vault:

- That child who once felt let down is still alive inside you. **He shouts** Every time a scene is repeated, it reminds him of that initial fear.
- That hurtful word you heard when you were little, **I dug a channel** Within your being, the energy of sadness or anger still flows without you realizing it.

The conscious mind sees **What's in front of him now** The subconscious mind, however, sees... **It wasn't always.**

Unless you reconcile with "what was" and heal the wounds of childhood within you, you will never see "what is" clearly. You will see the present through the lens of a painful past.

Herein lies the profound meaning of the Almighty's words: "They forgot God, so He made them forget themselves" (Al-Hashr: 19).

Forgetting oneself here is not forgetting one's name or identity, but rather... **Coma of feeling the essence** When you become detached from your true sense of self – which is a connection with God – you become like a stranger living in your body, not truly inhabiting it, and not knowing its true nature.

3. Feeling: The gateway through which you enter yourself

Thus, thought is the seed, and the unconscious is the storehouse that supplies the soil with its components (whether old or new). And feeling is... **The crucial moment of vaccination** Between them, and he **The Real Door** From which you enter your inner world and manage your garden.

From this perspective, we understand the meaning of purification in the Almighty's words: "He has certainly succeeded who purifies it, and he has certainly failed who corrupts it" (Ash-Shams: 9-10).

- **Self-purification** Here, it's not just a matter of formal rituals, but rather... **Recommendation of feeling** The same. To purify the source of your feelings, to cleanse your conscience from the impurities of inherited fear and anger, before you try to purify your logic.
- **He hid it** (Hiding and neglecting it) is to bury your true feelings under a pile of rational justifications and societal masks, thus hiding the light of your insight from yourself.

The true farmer is the one who makes it his primary concern. **Endorsing his feelings** Because in doing so, he controls the door through which all meanings enter his being.

How can this chapter be enriched further?

1. **A small practical exercise:** A box could be added at the end of the chapter that says: "Take a moment: Track a recurring thought in your mind today, and ask yourself: What feeling accompanies this thought? Is it fear? Pain? Reassurance? And how can I change this feeling if it is negative?"
2. **Explanation with a simple diagram:** If the text is to be presented visually, a simple flowchart can be drawn: Idea -> Meets -> Feeling -> Produces -> Psychological state and reality.
3. **Another example from life:** When talking about the unconscious, one can add: "Like someone who is afraid to speak in public not because he is incapable, but because his inner child is still afraid of the judge's looks in the classroom."

This chapter lays the solid foundation for the entire journey, explaining the essential mechanism that governs our inner world, based on the Qur'an and psychology simultaneously.

2.2 Mirror and telescope

How do you see yourself and the world through the mirror of feeling, and how do you refine your perspective?

1. Feeling as a mirror of consciousness

The feeling in its true form **clear mirror** It reflects what's inside you. It doesn't create the image from nothing, but... **It only shows what an object is** Deep within yourself.

- If it was **Your soul is at peace** Connected to her source of reassurance, your feelings will be seen even in **Difficult events** A beautiful dimension and a hidden wisdom.

- And if it is **Your mind is worried** Separated from its essence, its feeling **It will distort even the most beautiful images.** He turns a blessing into a worry, and an opportunity into a threat.

Therefore, it is not enough to judge things with your intellect alone; the intellect analyzes, but... **Feeling evaluates** It is the inner eye that distinguishes between good and evil in their true essence, not as things appear. From this we understand the Almighty's saying: "It is not the eyes that are blind, but it is the hearts which are in the breasts that are blind" (Al-Hajj: 46).

- **eye** The image appears.
- **and feeling** (The heart) perceives the inner meaning.

Every feeling that stirs within you – whether love or hate, fear or reassurance – is **Honest and direct translation** For what is stirring in your inner world. Feeling does not lie. It is the first truth within you, even if your tongue hides the truth, and your mind covers it with layers of justification.

2. From control to delivery: The art of guest management

Many people ask, "How can I control my thoughts?" as if they were trying to catch the wind!

The truth is that **Thought is not restricted** It's like a fleeting cloud passing through the sky of your consciousness and then vanishing. The desperate attempt to control the flow of thoughts is a losing battle that drains your energy.

The wisdom lies not in preventing the visitor from entering, but in the way he is received.

What you really have control over is the quality of feeling you give to the idea as it passes by.

- **Conscious surrender:** Every thought that visits you is a **guest** If you welcome her **Inner peace** Seeking refuge in God from its evil if it was negative, it "sat for a while and then left" without leaving any significant trace.
- **Resistance and control:** But if you receive it **With fear, doubt, and resistance** By doing so, you grant her a stay. She transforms from a mere

guest into "**Theft**" It inhabits your home, steals your energy and peace, then leaves, leaving chaos behind.

This philosophy is the essence of God's words: "And do not eat of that upon which the name of God has not been mentioned" (Al-An'am: 121). It is a profound symbolic warning:

- "**Unless the name of God is mentioned over it**" It is every idea or source of knowledge that has not been enveloped by a good intention, and has not been received with divine peace and in the name of "God" (which is the name of the absolute self of goodness and truth).
- This thought becomes "**Poisoned spiritual food**" Just as spoiled food makes the body sick, a mind polluted with fear, hatred, or doubt makes the soul sick and darkens the mirror.

3. Living in the presence: where feeling meets the moment

Consciousness is not grasped in the past that has passed, nor in the future that has not yet come. **Consciousness is only realized in the "now"**..

"Now" is the only gateway where earth meets sky, and time meets eternity. He who does not dwell in the present moment lives in a mirage: either in **Prison of the past** With his sorrows and scars, or in **Anxiety about the future** Doubts and illusions.

This aligns with the renewal of creation at every moment, as God Almighty indicates: "Every day He is engaged in some affair" (Ar-Rahman 29). Existence is constantly renewed, and you are called to renew yourself along with it. Whoever does not renew their awareness at every moment lives like a worn-out image of a bygone era.

Living in the moment is not stillness and passivity, but rather "vigilant presence":

- When you eat, be present with the blessing of the food, not with your phone screen.
- When you pray, be present in your conversation with your Lord, not in your to-do list for tomorrow.
- When you look at a person, look at them. **With a merciful look** That is how God sees him.

That is true reverence. The humility that does not begin in prostration, but begins when... "**Your feelings bow down before your body.**" For God in every moment of your life.

2.3 The mind divides, and consciousness unites.

And here is manifested the words of God Almighty:

*Say, "Each one acts according to his own disposition, but your Lord is most knowing of who is best guided in way."*ˆ

That is, a person's outward actions are merely a reflection of their inner state — of their emotional structure shaped by their thoughts, beliefs, and level of awareness.

The form is the image of the inner self as it manifests itself in action.

Hence came the day when secrets were revealed, the day when true nature was exposed:

*On the Day when secrets will be laid bare.*ˆ

It is not the tongue or the body that is tested, but the feeling that resided in them.

There, where the masks fall, consciousness becomes a clear mirror of the truth, from which nothing is hidden.

Practical exercise: Cleaning the mirror

1. **Stop:** When you are struck by a strong negative feeling (anger, anxiety, sadness), stop what you are doing for a moment.
2. **Name:** Name the feeling ("This is anger," "This is fear"). Simply naming it brings the energy out of the realm of the unknown feeling and into the realm of the conscious mind.
3. **reception:** Instead of resisting it, say to yourself: "I acknowledge that I have anger within me, and I seek refuge in God from Satan and from the evil of my own soul." This is "mentioning God's name over it," which is a form of purification.

4. **Viewing:** Observe this feeling as a cloud in the vast sky of your consciousness. Let it exist without reacting to it. You will find it begins to fade and disappear, because you have deprived it of the "feed" of your reaction.

With these steps, you move from being a slave to your feelings to being the wise observer of the mirror of your consciousness.

2.4 Signs of vigilance and striving against immorality: How does consciousness reconcile its opposites?

In the soul's journey from "letter to consciousness," the human self undergoes profound transformations, akin to an internal "psychological war," the goal of which is not collapse, but rather "breakthrough" towards a higher level of awareness. This journey, which we call "purification of the soul" in the Quranic sense, is not a peaceful stroll, but a strenuous struggle to move from a state of "unconscious existence" (heedlessness) to "conscious participation" in the manifestations of truth.

Most people do not complete this journey. But those who persevere and strive become the "conscious minority," or those whom the Quran calls "people of understanding." These individuals perceive the "established patterns" where others see chaos, sense the hidden connections where others deny them, and engage with reality with a level of insight that seems extraordinary.

These experiences are not a "psychological illness" as those who adhere to a literal interpretation believe, but rather signs of "spiritual awakening" and the beginnings of divine "opening." The following are five major signs of this awakening, formulated in light of "the jurisprudence of the Qur'anic language":

1. The manifestation of signs in the horizons and within ourselves (cosmic synchronicity)

The first sign of awakening is when the universe ceases to be a mere "random coincidence," and external physical reality begins to respond to you as an accurate

mirror of your inner psychological state, which is known as "meaningful coincidence."

This is not an illusion, but a direct manifestation of God's words: "We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth." When the purification of the soul begins, the heart becomes purer, enabling it to receive the divine signs and messages that God broadcasts throughout the universe.

You think of someone, and they call you. You need specific information, and suddenly it appears before you. The boundaries between "inner psychological reality" (the soul) and "outer physical reality" (the horizons) become transparent. This "synchronicity" is the language of the universe through which the Creator communicates with His guiding servant. When this begins, know that your inner consciousness has begun to penetrate the veil of your outer consciousness, and your life has transformed into a direct "dialogue" with God through His cosmic signs.

2. "Great Dreams" (True Visions): The soul's connection with the realm of command.

The second sign appears in your dreams. Dreams are no longer just a release of the day's pressures or past traumas, but rather they turn into "Big Dreams" that carry cosmic symbols, images, and narratives that you have not encountered in your waking life, coming from what some have called the "collective unconscious".

From our Quranic perspective, this is the fundamental difference between "confused dreams" and "true visions." What is called the "collective unconscious" is nothing but an echo of the "innate nature" with which God created humankind, or a connection to the "world of command" where the original archetypes are preserved.

When the "nafs" (self) begins its journey of purification, it connects not only with its own inner self but also with the "ruh" (spirit), which is from the "command of God." These grand visions are "statements" and messages that come from deeper layers of consciousness ("the realm of command") to guide your transformation.

The danger here lies in confusing what is "personal" with what is "universal." This is where the importance of "insight" and "discernment" (criterion) becomes paramount—the crucial ability to separate what originates from the "self" from what is "inspiration" from the spirit. By possessing this discernment, these "visions" become the most precious guidance system, revealing natural laws before they occur and directing you toward choices dictated by "consciousness," not the "ego."

3. "The transcendental function": Achieving balance and integrating opposites

The third sign is the awakening of a unique psychological capacity to contain contradictory truths simultaneously without collapse or disintegration. You begin to realize that you can be "kind and harsh" (in truth), "weak" (before God) and "strong" (through God), "wise" and "humble" all at once.

This is the essence of the "balance" that God established in creation and in the Quran. The Quran itself is "similar in its themes," combining verses of mercy and verses of punishment, majesty and beauty. The "tranquil soul" is not merely the "gentle" soul, but the "integrated soul" that has encompassed these "opposites" (the dual forms).

- **The Quranic example:** The complete believer combines being merciful among themselves and being firm against the disbelievers. He achieves "mercy through discernment" and "insight".

This integration of attributes (the transcendental function) makes you "unpredictable" to those who still operate with a divided consciousness (either white or black), which threatens all those who are still trapped in a unilateral view of reality.

4. "The death of the ego" and "the merging of the shadow" (the justification of immorality)

This is the most painful and unsettling sign, and the most difficult stage of purification. It is the shock of truth and resistance to the light. The death of the ego is the necessary annihilation of the lower self before the tranquil self is born.

This stage often triggers a major "shock" or "betrayal," forcing you to confront the "shadow" you have been suppressing: your anger, selfishness, cruelty, and envy.

- **The shadow is depravity:** The "shadow" is not pure evil, but rather the "wickedness" that God has inspired in the soul: {And by the soul and He who fashioned it, and inspired it with its wickedness and its righteousness}. "Purification" (as in {He has certainly succeeded who purifies it}) is not the "destruction" of wickedness, but rather its "integration," purification, and placement under the control of "righteousness."
- **The merging of shadows (endorsement of immorality):**
 - The "anger" (immorality) that you suppressed becomes "courage" (purification) to set limits for the sake of truth.
 - "Selfishness" (immorality) becomes "self-preservation" and "honor" (purification) that prevents you from destroying yourself.
 - "Cruelty" (immorality) becomes "firmness" (recommendation) to make necessary decisions.

He who shrinks from confronting his own "shadow" (his transgression) retreats into the "illusion" of being a "victim" of others, and returns to his "commanding self." But the true seeker remains with the pain, integrates his "shadow," and rebuilds his identity on "truth" (right), not "illusion" (falsehood).

5. "Living by example" (learning from stories) and warning against "great acquisition"

The final sign is to stop living a small, isolated personal story and begin to see your life as part of a larger divine pattern. This is the essence of "taking heed" (drawing

lessons) from the stories of the Quran. "Living by the example" means realizing that your journey is a repetition of the journeys of the prophets and the righteous.

- You are living your own "Joseph's journey": from the "well" (pit) of tribulation, to the "prison" of trial and discipline, to "empowerment" in the land.
- You are living your own "Moses' journey": from "confronting Pharaoh" (your inner or outer tyrant), to searching for "Al-Khidr" (the divine knowledge).
- You are living your own "Adam's Journey": from the "paradise" of nature, to the "fall" of forgetfulness, to the "return" of repentance.

The danger: Politics (excessive pride and arrogance):

The danger that the Qur'an warns against is "extremism" and "arrogance".

- **Awareness of the model (consideration):** To see the pattern and learn from it, while maintaining your identity as a "servant" of God rooted in your humanity.
- **Major acquisition:** When the model overwhelms you, you lose your identity. You no longer "play" the role of the healer by God's will, but rather you "become convinced" that you are the "absolute healer," the "chosen one," or the "prophet." This is the "bloating" that destroys its possessor, because it burdens the "self" with an energy it cannot contain.

Conclusion of the topic: Integrated purification

The dividing line between "spiritual awakening" (purification) and "psychological collapse" (delusion) is "integration" (union). You cannot reach "complete consciousness" while you are still suppressing your "shadow" (your depravity).

- **False (non-integrated) endorsement:** Your unintegrated anger becomes "good anger" (an illusion), and your unintegrated narcissism becomes "spiritual transcendence" (arrogance).

- **True (integrated) endorsement:** It is the one that combines “immorality” before “piety”, the “personal” before the “universal”, and the “death of the ego” before the “illumination of the soul”.

The world doesn't need more "spiritually awakened" people who haven't "struggled against their own selves." It needs "integrated people" who have integrated the outward and the inward, the shadow and the light, the sinful and the pious.

The ultimate goal of self-purification is not to become "spiritual" or "enlightened," but to become "complete" (unique), and a "conscious participant" in reality, rather than an "unconscious reactor" to circumstances. It is to become the "tranquil soul" that has come to know itself perfectly, and is therefore uncontrollable by unconscious internal forces (desire and Satan) or external forces (tyranny).

2.5 The concluding verse in Surah Al-Baqarah: The law of light and darkness in the human soul

How does the Qur'an align with modern psychology in describing the extinguishing of insight?

Introduction: The Crossroads of Guidance

We delve into the depths of one of the most dangerous verses of Surat Al-Baqarah, the verse that draws the dividing line between spiritual life and moral death: “Allah has set a seal upon their hearts and upon their hearing, and over their vision is a veil. And for them is a great punishment.” (Al-Baqarah: 7).

This verse awakens the heedless before the door is closed, describing the most subtle and profound transformation that occurs in the human soul as a result of repeatedly turning away from the light of guidance. Is this "sealing" a divine punishment or an inevitable consequence of human choices? Why this precise ordering of the heart before hearing and sight? And what is the secret behind its concise wording?

This Quranic text is not merely a historical description of a people who have passed away, but rather **Divine law** it operates within the human psyche until the end of time, and has roots that can be touched in psychology and the brain, as we shall discover.

First axis: The heart: the primary center of perception (God has sealed their hearts)

A fundamental question arises: Why did God mention **the heart** Before hearing and sight?

The Quran **race** When guidance is linked to **the heart** As a center of profound awareness and understanding, not merely as a pump for blood, the heart, in the Quranic perspective, is the seat of insight, reason, and discernment, as in the verse: "Have they not traveled through the land so that they may have hearts by which to understand?" (Quran 26:64). Its death is more serious than the death of the entire body.

The seal on the heart is the dividing line. It is the hidden moment when a person does not feel it. **He turns away from guidance time and time again** His heart gradually drifts away until it completely loses the ability to receive light, just as a receiver loses its ability to pick up a signal, no matter how strong it is.

Sealing as a consequence, not as an initial punishment:

The most dangerous thing that can befall a person is to live with a heart that does not respond to the truth. The heart is initially soft and receptive, but if its owner deliberately ignores guidance, it fills with darkness layer upon layer, until guidance becomes a burden instead of a comfort and light. This accumulation is what the Quran calls "the covering" (al-rayn) in another verse: "Nay, but their hearts have been covered by what they used to earn" (83:14). The sealing here is the just consequence of a long path of turning away and arrogance, not an act of injustice or surprise.

Second axis: Hearing: The function of reception, not the instrument (and upon their hearing)

Herein lies the linguistic and rhetorical miracle. God Almighty said: ﴿And upon **their hearing**﴾ He did not say: "*And within their hearing*".

That is because what is intended here is not the multiplicity of the call to prayer (as a tool), but **The ability to receive guidance from the same source as hearing.** (As a job).

So "**Hearing**" Here it carries the meaning of usability, meaning that the damage occurred **Acceptability** The ear is not a physical body.

A person may hear the same sermon as another, yet the other is moved and transformed, while the first person passes by it unnoticed. This is not because the words are weak, but because the heart has lost its receptiveness. **For real listening** The words reach the mind and then knock on the door of the heart, which then interacts with it.

If a person closes the door to guidance by choice, the consequences of that will accumulate and multiply until he is deprived of it. **Hearing acceptance and benefit** And hearing becomes present. **Form dead actually.** that it **Moral deafness** it does not prevent the ear from picking up sounds, but it prevents the soul from receiving faith.

Third axis: Sight: Blindness to insight (and their eyes are veiled)

We reach a state of blindness, but not blindness of sight, rather blindness of **Insight** That is why God Almighty said: ﴿And upon **Their eyes are veiled**﴾.

Sight (singular) reveals physical things, while eyes (plural) are **The vision of the heart and mind towards light and truth** That is, insight.

veil Here, it is not a piece that obstructs the eye from seeing colors and shapes, but rather a veil. **It obscures meaning, significance, and awareness of the truth.** Man sees the sun, but he does not **He sees** The light of guidance. He sees the dead being

mourned, and there is no **He remembers** His destiny. Blurred vision is not an inability to see, but **Inability to comprehend**.

The most dangerous type of blindness is **heart blindness** The one who is unaware of it, because he still sees the path ahead and thinks he is finding his way, while in reality he is walking in spiritual darkness. The veil accumulates like layers of fog: it begins **through negligence**, then **By being lenient**, then **By getting used to sinning** Until, over time, the heart becomes blind to everything, unable to see where evil enters or where salvation lies.

Fourth axis: Seal and the laws of the soul: A modern scientific testimony

It is remarkable that the divine laws described in this verse are consistent with modern discoveries in psychology and neuroscience:

compatibility with modern science	Quranic interpretation	The Quranic concept
Heart intelligence and heart memory (Heart Brain): Studies have shown that the heart contains a neural network that influences brain decisions, and that it has a memory that stores feelings and attitudes.	The heart is the center of guidance, awareness, and deep perception.	God has sealed their hearts
Cognitive Immunization: If a person repeatedly denies a fact, their brain stops processing it seriously, forming dam He prevents any idea that might shake his convictions from entering	Loss of the ability to receive the right due to	And on their hearing

compatibility with modern science	Quranic interpretation	The Quranic concept
or influencing him, so he listens but is not affected.	repeated rejection.	
Neuro-behavioral reprogramming: Repeated behavior (disobedience or defiance) reshapes neural pathways, until truth becomes burdensome and falsehood easy and palatable. What a person chooses repeatedly becomes... its nature The new one.	The accumulation of sins and transgressions that cover the heart.	Their hearts were sealed
Perceptual blindness: Humans do not see reality as it is, but rather as their minds and hearts wish it to be. If the heart is filled with desire, it clouds inner vision, preventing the perception of truth.	Cognitive blindness that prevents one from seeing the signs and the meaning.	And their eyes are veiled.

The miracle here is not only linguistic or conceptual, but it is **A universal psychological and scientific law** He affirms that the word of God is not a literary description, but a truth that works in the soul to a precise degree.

Conclusion: The responsibility of choice and the open door of return

Our responsibility in light of this verse is great: to guard our hearts from hardness, to guard our ears from the noise of the world that prevents hearing the truth, and to guard our eyes from the veil that obscures the vision of the signs around us.

The seal does not fall upon a heart that knocks on the door of guidance, but rather it is the end of a path chosen by man. **long persistence** He turns away when invited and becomes arrogant when advised. It is a loss of awareness of the need for opportunity before the opportunity itself is lost. **Sin with remorse is the gateway to repentance, while sin with indifference is the path to extinction.**

But God's mercy is vast, and the path back remains open as long as there is a pulse and hope in the heart. For God Almighty changes the seal. **Opening** and the veil **Nour** deafness **vigilance** For whoever returns to Him with a sincere heart. For whoever sincerely seeks the light, God removes the veil from him, restores to his hearing the ability to receive, to his eyes the insight, and to his soul life.

Let us make this verse a guiding light by which we examine our hearts, measure the heat of faith within us, and always ask God: "O God, guide me to the straight path with sincerity."

2.6 Conscious Building: How to Build Your Inner World and Live by Your Quran

1. The word is like a tree: between good and bad.

Every thought that enters your consciousness, every word spoken to you or said to yourself, is... **A seed planted in the soil of your feelings** The fate of the seed is determined by its type:

- 1- **Kind words:** It is an idea imbued with a sincere feeling stemming from faith and trust in God. It is like the words of God Almighty: "A good word is like a good tree, whose root is firmly fixed and its branches are in the sky" (Ibrahim: 24).

This tree **Constant roots** In your common sense, and **Its branch is in the sky** Connected to the source of light, it is unaffected by the storms of life, and continues to bear fruit of love, peace, and light at all times.

- 2- **The malicious word:** It is an idea far removed from the light of God, nourished by feelings of fear, hatred, or delusion. It is like a wicked tree that...**Its origin was severed from the sky.** It has no stability; it is like foam on the surface of water, quickly vanishing. It breeds fear, resentment, and illusion, and makes the path to awareness thorny.

2. The table and almsgiving: nourishing and purifying consciousness

The Quran has consistently used analogies of food and drink to help us grasp the concepts of reception and knowledge. Here we arrive at one of the depths of this journey:

A. The Heavenly Table: Food for the Soul

When the disciples asked Jesus, peace be upon him, “Can your Lord send down to us a table spread with food from heaven?” (Al-Ma'idah 5:112), their request was not merely for physical bread. It was symbolic. **Divine knowledge, Table of Revelation** Which descends from heaven to quench the thirst of human consciousness for certainty. Whoever truly partakes of this table—that is, receives knowledge with a pure intention—will have their heart satisfied and their mind enlightened, and will no longer hunger for illusions or thirst for falsehood.

B. Zakat: The process of purifying knowledge

God Almighty says: “Forbidden to you are carrion, blood, the flesh of swine, and that which has been dedicated to other than God” (Al-Ma'idah 5:3). This is not merely a physical prohibition, but also...**A profound symbol of purifying thought and feeling :**

- **The dead:** she **Dead idea** Which has lost its spirit and meaning, has become merely a habit or an unconscious inheritance.
- **Blood:** he **Primary life energy** The blood that flows within you. In the language of the Quran, blood is the carrier of the soul: {And I breathed into him of My spirit} (Al-Hijr: 29). But when blood is mentioned in the context of prohibition, it is a reference to...**Raw, unrefined emotional energy** That vital force that carries the memory of pain, anger, and nervousness—if not nurtured—transforms from a conduit of life into a conduit of psychological

toxins. It is...**Your feelings in their primitive state**Before he purifies his intention for God.

- **Pork:** he **Selfish lust**Which consumes everything for itself.
- **What has been dedicated to other than God:**It is all**Idea, project, or goal**God was forgotten in it, and selfishness and prestige took His place.

Then comes the key to salvation: "Except what you have slaughtered."

Here, mercy is manifest. **"Sacrifice"**It is a process**Redirecting life energy (blood) towards good**You are not killing the "blood"—that is, you are not suppressing your emotional energy—but rather...**purification**That is, you bring him out of a state of confusion and agitation into a state of submission and discipline. You take your anger—which is unquenched blood—and channel it into defending the oppressed with compassion, not revenge. You take your fear and temper it into caution and wisdom, not paralysis and dread.

Thus, ritual slaughter is**Transforming blood from blind energy to conscious devotion**It is the process that restores the spirit of the idea, the purity of the feeling, and the meaning of life connected to heaven.

2.7 The blood of the soul versus the blood of passion: a symbolic anatomy of feeling

Just as the body has blood that flows, the soul also has "emotional blood" that fuels your being and energizes your movement in life. To build a firm awareness, you must distinguish between two fundamental types of this:

1. The blood of the soul (the blood of the sacrificed)

he **Bright life energy**The blood that flows when your heart is connected to its source. It is that pure feeling of overflowing tranquility when you remember God, or that sacred enthusiasm you feel when you act with pure intention. This blood is the

translation of God's words: {Verily, in the remembrance of God do hearts find rest}
(Ar-Ra'd: 28).

- **Source:**Connecting with God and having good intentions.
- **Its nature:**Warm, organized, luminous, it gives strength without tension, and cultivates love, character, and generosity.
- **Its sign:**You feel truly "alive," even in moments of physical weakness.

2. Blood of passion (forbidden blood)

he **blind emotional energy**The blood that flows when you succumb to a fleeting desire or a sudden anger. It is that anxious throbbing that precedes an ego-driven decision, or that boiling that distorts your perception of others. This blood is the embodiment of energy that has not been "sacrificed" in the name of God.

- **Source:**Passion, lust, and detachment from the path.
- **Its nature:**Burning, turbulent, dark, it drains your energy and produces fatigue, regret, and conflict.
- **Its sign:**You feel "enslaved" to a desire or fear, even if you achieve what you want.

Summary: The battle is on a path of bloodshed.

The real battle isn't in suppressing your feelings, but in...**Transforming "blood of passion" into "blood of the soul"**Through "purification." Every anger can be purified into courage for justice, and every desire can be purified into the power of creativity and giving. This is true purification: not the execution of energy, but...**Blood type conversion**That which flows in the veins of your conscious being, from blood that worships passion to blood that overflows with spirit.

2.8 From prohibition to renewal: intellectual purification and living awareness

Prohibition in the language of the Qur'an was not a limit that restricts, but rather an illumination that guides.

It is not a voice of prohibition, but a call to return to the origin.

To the light around which all meaning condensed, then went out when it was consumed unconsciously.

And the wild beasts will not eat it unless you slaughter it properly. — A verse recited as if addressing the stomach,

But deep down, it calls out to the minds that have consumed dead ideas and have not revived them with the light of intention.

And the hearts that drank from stagnant waters that were not watered in the name of God call out.

“What the lion eats” is not rotten meat in the market of the body,
Rather, it is an old idea that time has consumed, leaving no life in it.

It is every thought that has been consumed to the bone.

Every experience has been tried a thousand times until it has lost its meaning.

Every path was taken by “Al-Sabaa” — the first pioneer — until the pursuit exhausted him.

The prohibition here does not say “do not eat”,

Rather, he says: **Don't repeat what has died..**

Do not live off the crumbs of experiences that have lost their purity.

Do not enter a path from which blessing has been removed, because its light has been extinguished by tradition.

“Except what you have slaughtered” —

That is, except for what you have brought back to life with your awareness, and breathed into it a spirit of your sincerity.

Except for what you have washed with pure intention, and sacrificed for it the purpose and the desire.

It became fit to be eaten again, fit to be spoken in the assembly of God.

The ritual slaughter here is not by sword, but **Opening in meaning.**

Mention God's name when you think of it.

To rid it of vanity, selfishness, and arrogance.

To purify it as meat is purified of blood.

Until it returns pure, alive, and fit to be served at the table of awareness.

As for those who eat “what the lion has eaten,”

He is the one who lives off what others have failed at.

He consumes experiences that time has consumed, and drinks from a soulless mind.

He is then afflicted with the bitterness of sterile thought, and burdened by the remnants of the past.

Prohibition, therefore, is not a restriction, but rather an invitation to creativity.

He tells you: “Purify what you have inherited, and do not swallow what has been consumed.”

Be the one who inspires, not the one who imitates.

Intellectual intelligence is the ascent from the familiar to the living.

From rigid knowledge to renewed wisdom,

From unwitting obedience to conscious submission.

Thus, prohibition becomes a path to freedom.

“What the lion ate” becomes a mirror for everything whose role has ended in the theater of existence.

But whoever justifies his thinking in the name of God,

He is the one who eats from the heavenly table every day —

The table of awareness that is never emptied,

Because it sprouts a new thought from every living heart.

Just as God makes the earth sprout again after it has died.

2.9 Spiritual blood purification – a practical awareness exercise

Wise people have always wondered: Why do psychological traumas affect the health of the body? And why does the body carry its own memory, which explodes as

muscle pain or stomach ulcers when you go through a situation that reminds you of a painful past?

The answer lies in "the blood of memory".

that it **Trustworthy Carrier**It records every experience you've had in the recesses of your subconscious and then stores it in the cells of your body. It is the bridge between the hidden world of your feelings and the physical world of your body.

- **Cellular memory:**Imagine a red blood cell as...**mini hard drive**It stores not only oxygen, but**Energy of the moment**The one you lived through when you were formed. It carries in its precise genes the feeling of fear that gripped you in childhood, or the look of love that revived you on a barren day.
- **The invisible wound:**That chronic back pain, or that headache that plagues you during stressful times... it may not be a purely organic disease, but rather...**Your body's scream**Expressing a painful "bloody memory" that has yet to be recounted. Your body translates what your tongue could not express.
- **Inhaling the past and exhaling the present:**When you encounter a new situation that reminds you—even subconsciously—of an old trauma, the "blood of memory"...**It revives stored emotions**It's as if it's happening right now. Stress hormones leak out, your muscles tense up, and you feel like danger is present, even though it's just a ghost from the past.

How is the blood of memory "sanctified"?

It is not enough to remember the situation mentally; you must also...**He rewrites his emotional energy :**

1. **Acknowledging the injury:**To say honestly: "Yes, this situation still hurts me."
2. **Reinterpretation through light:**To ask: "How can I view this experience with compassion and wisdom now?"
3. **Edited by mention:**Repeat the name of God, "the Gentle" or "the Healer," and imagine a light washing away the paths of this pain in your body, transforming the negative memory energy into wisdom and strength.

Then, the painful memory transforms from **A prison in your body** to **A museum of your wisdom**. It no longer controls you, but has become a guide on your journey, and a witness to your ability to transform and heal.

2.10 Practical exercise: Purifying the emotional blood

"Blood Purification" Exercise: From Agitation to Tranquility in Minutes

The goal: To transform the energy of negative feelings (fear, anger, anxiety) from destructive energy into reassuring and consciously directed energy.

Steps:

1. Stop and Diagnosis

When you feel a wave of anger or fear threatening to overwhelm your consciousness, **Stop what you're doing immediately**. Take a deep breath, and admit to yourself: "There is anger in me" or "This is fear."

2. cathartic imagination

Close your eyes. Imagine this negative feeling as if **Black blood**. Or a dark, gushing fluid, coursing through your veins, heavy with the weight of fear or the heat of anger. Don't resist it, but observe it as if you were watching a map of toxic energy flowing within you.

3. Purification by light

Now, imagine yourself beginning to recite the Throne Verse (Ayat al-Kursi): "Allah! There is no god but He, the Ever-Living, the Self-Subsisting..." or repeating the name of Allah, "Al-Quddus" (The Most Holy) or "As-Salam" (The Peace). And imagine that with each word, **a bright golden light**. It begins to flow from your heart, mixing with the "black blood" in your veins. Watch it as it... **It transforms darkness into liquid light**. Pure and purifying, it erases pain and melts away tension.

4. The concluding prayer (new programming)

Say it with sincere intention and a tranquil heart:

"O God, purify my blood from my anger (or fear), and make me Your servant who flows with tranquility, runs with the light of certainty, and does not move except in a way that pleases You."

5. **Returning with the result**

Open your eyes slowly, and keep the image of the liquid light flowing through you. You will notice that the intensity of your emotions has lessened, replaced by a sense of conscious control and tranquility. Now you can approach the situation with a clear mind and a calm heart.

2.11 To summarize the whole journey: The Blooming Garden

- **self:** It is the garden.
- **The mind:** He is the water carrier who distributes the water.
- **the spirit:** It is the sun that gives light.
- **And the feeling:** he **Water** The same through whom all things live.

If the water is stagnant (a dormant, unpurified feeling), the land becomes foul and the fruit spoils. But if the water is flowing and pure (a watchful, purified feeling by the light of God), light flows through every branch and the garden bears the most beautiful fruit.

Carry your idea as you would a flower in your palm, not as you would a rock on your back.

Water the seeds of your thoughts with a feeling saturated with the name of God (with good intentions, peace, and trust), not with a feeling saturated with your own desires (fear, selfishness, anger).

Then, and only then, will it transform:

- **Your thoughts** To continuous prayer.

- **And your feelings**To perpetual praise.
- **And your life**All of it leads to a "walking Quran," where you see God's signs in everything.

And the divine promise is fulfilled: "As for the scum, it vanishes, [cast] away; but as for that which benefits the people, it remains on the earth." (Ar-Ra'd: 17).

- Thoughts and feelings stemming from passion and the self (foam) vanish and evaporate.
- Thoughts and feelings that are kindled by the light of God (that which benefits people) are what remain, and their good effect remains in you and in the world.

Practical pause: Daily purification program

1. **Watch for the seed:**Be aware of the main thoughts that come to your mind during the day.
2. **Examine the soil:**Ask yourself: "What feeling accompanies this thought? Is it good (reassurance, compassion, trust) or bad (fear, anger, doubt)?"
3. **Perform the "Zakat" operation:**If the thought is negative, take it and "slay it with the light of God." Say: "God knows its true nature, and I seek refuge in Him from its evil, and I replace it with something better." Then replace it with a saying or a prayer.
4. **Water the good tree:**End your day by nourishing your feelings with a kind word (a verse, a hadith, a phrase of gratitude) that you go to sleep with.

In this way, she moves from being a passive recipient of ideas and feelings, to **A conscious garden**You select its seeds, purify its water, and enjoy its fruits.

2.12 The perfect model - the human mirror

(How to transform every moment into a conscious practice)

1. Restoring the Role: From Slave to Caliph

The entire journey was a process of recovery:

- Regaining control over your inner world.
- Reclaim the role that God has honored you with: a successor on Earth who cultivates it with awareness, not a slave to your obsessions and your past.

This succession does not mean controlling others or events, but rather taking full responsibility for the way you choose to see yourself and the world, and for the kind of feelings you allow to reside within you.

2. Final image composition: filtered mirror

Imagine you are a transparent mirror, but between you and the light that reaches you stand three layers:

- 1- The layer of dust: This is your repetitive, automatic thoughts that you didn't consciously choose. This dust blocks some light, but it can be easily swept away.
- 2- The fog layer: This is your general, unfiltered feeling, filled with old doubts and fears. This fog distorts the picture and makes it blurry.
- 3- The layer of black paint: This represents a tyrannical bias, where you want to see things only as you wish, not as they truly are. This layer completely blocks out the light.

The process of purification is a continuous cleaning process for this mirror:

- Mind monitoring sweeps away the dust of random thoughts.
- Purifying feelings dispels the fog of stagnant emotions.

Sincerity of intention towards God (remembrance) is the solvent that removes the coating of desire.

When the mirror is clear, it does not reflect your image, but rather the light of truth. Then you become the eye through which God sees on His earth, as in the hadith qudsi: "My servant continues to draw near to Me with supererogatory acts until I love him. When I love him, I become his hearing with which he hears, and his sight with which he sees..."

3. The Quran walks on earth: practical manifestation

What does this person look like in their daily life?

- In his work, he doesn't work out of fearful competition, but rather with dedication and gratitude. He knows that his sustenance comes from God, and his greatest concern is perfecting his work as an act of worship, not the outcome of the competition. His primary feeling is tranquility, not anxiety.
- In his relationships, he doesn't deal with people based on need or fear, but rather with compassion. He treats people as they are, not as he wishes them to be. He sets clear boundaries with those who transgress and shows kindness to those who suffer.
- In times of crisis, he doesn't ask "Why me?" but rather "What does this moment want me to learn?" He sees the problem as a sign, a

message for him, not as a blind calamity. His feeling is one of confidence that wisdom exists, even if it is currently hidden from him.

- In his worship, he does not perform rituals mechanically. When he prays, he tries, to the best of his ability, to bring his heart before his body. Every good deed becomes an extension of his prayer, and his whole life is transformed into one harmonious whole.

4. The final practical guide: A brief overview of the journey

- 1- Getting started (waking up): Decide to be conscious. This decision is the first step.
- 2- Arming (Observation): Observe your thoughts without judgment. Observe your feelings without indulging or running away.
- 3- The tool (refinement): When any thought or situation arises, ask: "Do I receive this with the light of God's name (with truthfulness, tranquility, and pure intention) or with the light of my desires (with fear, selfishness, and jealousy)?"
- 4- The goal (deliverance): Do what you must, then deliver the result. Know that the true result is the purity of your journey, not merely reaching the destination.
- 5- The fruit (the gift): When your light overflows, spread it gently and quietly. Be like the sun, shining on everyone without discrimination.

2.13 Consciousness does not exist in a closed, individual void; rather, it is a social entity that breathes within the collective consciousness.

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Every individual feeling radiates into others, as if souls are mirrors facing each other,

reflecting one another.

Hence we understand the secret behind God's words:

And cooperate in righteousness and piety, but do not cooperate in sin and transgression.

Because righteousness is not just a behavior, but a frequency of emotional energy that creates a compassionate environment.

Thus, the emotional state of the nation is formed: from the sum of intentions, feelings, and sincere prayers that resonate among the hearts of its members.

If the collective character is corrupted, the light is trapped in their souls.

And if it is purified with pure intention, the nation will become one heart beating in the name of God on earth.

2.14 Daily purification – nourishment for the soul at all times

Consciousness is only established through daily practice, so spiritual nourishment was necessary to purify the feeling as water purifies the body.

In a moment of observation and reflection, remember the words of God Almighty:

“My Lord, show us the truth as truth and grant us the ability to follow it, and show us falsehood as falsehood and grant us the ability to avoid it.”

Then insight opens up to the scale of truth in everything you think about.

And when purifying the soul from the impurities of desire, make your daily practice:

O Allah, purify my heart from hypocrisy, my deeds from showing off, my tongue from lying, and my eyes from treachery.

Every mention here is a symbolic sacrifice of an inner lust, over which the name of God is not mentioned except to purify it.

2.15 The blood of the nation: from the individual to the collective, from feeling to destiny

Just as a cell cannot live in isolation from the body, individual consciousness is only fully formed within the community. Herein lies the manifestation of...**The social dimension of purification**Where the individual's "blood of memory" transforms into**collective memory**and the personal "blood of the soul" to**One breath**It flows through the veins of the nation.

The nation is one body

A nation is a living body, and**Their shared feeling is their blood**.If this sentiment is cleansed of the impurities of tribal hatred, pre-Islamic fanaticism, and materialistic selfishness, the nation's "blood" will transform from a divisive force into a unifying one; from blood carrying the diseases and grudges of the past to pure blood bearing shared values, unified aspirations, and universal compassion.

How is collective blood purified?

It begins with**Individual validation of their feelings**It is the basic cell. When your individual anger transforms into conscious courage, and when your fear transforms into trust, you not only save yourself, but also...**It contributes to purifying the "blood" flowing in the body of your nation**.It becomes part of the immune system that protects the nation from the viruses of hatred and despair.

The result: The nation is a mirror

When the hearts of individuals are purified, so too are the hearts of others.**Nation relations**Relationships are no longer based solely on self-interest or kinship, but on...**Brothers in faith**And**Feeling of compassion**The one that God has placed among the believers. Then the prophetic image is realized: {The example of the believers in their mutual love, mercy, and compassion is like that of the body; if one part of it is afflicted, the whole body responds with sleeplessness and fever.}

Conclusion: From a purified individual to a witnessing nation

The circle is now complete. From**Refine your feelings**Your sovereignty is built upon your inner world, and through this sovereignty you contribute to**Purifying the blood**

of the nation Thus, true succession on earth is achieved: a conscious nation, pure of heart, a witness to humanity, walking the earth with peace and justice, and bringing people out of the darkness of polluted emotions into the light of purified feelings. Then the entire nation will be "a walking Qur'an on earth."

2.16 Final word: Every ending is a new beginning.

This journey from "thought to awareness" is not a theoretical curriculum to add to your knowledge, but rather a guide to using your soul. Like learning to play a musical instrument, theoretical understanding is the beginning, but true beauty emerges through daily practice.

Don't strive for perfection, strive for direction. Don't be saddened if fear or anxiety returns; it's part of being human. What matters is how quickly you return to monitoring and refining your feelings.

Start where you are, with a simple step. Observe yourself as you drink a glass of water. Observe how you feel as you hear the news. In these ordinary moments lie the seeds of extraordinary awareness.

The dawn has broken. The white thread (light) has become distinct from the black thread (darkness). Now, begin your journey.

And those who strive for Us - We will surely guide them to Our ways. And indeed, Allah is with the doers of good. (Al-Ankabut: 69)

2.17 Symbolic conclusion: The table that never empties

Feeling the path of the great prayer

When the soul cleanses its home of dead thoughts,
And it slaughters its internal “lions” that eat without remembrance or awareness.
Every thought becomes a prayer, and every piece of knowledge becomes a good provision.

Then the heart is prepared to receive from the heavenly table every day.
From the inexhaustible table of awareness,
And the soul becomes — after a long period of intellectual hunger —
Like land revived by rain after a long drought.

Only then does a person hear the inner call:
*Eat of the provision of your Lord and be grateful to Him.*ˆ

He eats from His light and drinks from His knowledge.
And he tastes in every moment the meaning of life that does not die.

Thus, the journey from the letter to consciousness proceeds, not as a path in words,
Rather, it is like a journey through the blood that flows between thought and spirit.

Every verse that you do not consciously remember remains just letters on paper.
Every feeling you have invoked in the name of God becomes a sign that walks within you.

That is the table that never runs dry, and the journey that never ends.
From consciousness to God, and from God to consciousness.

3 Engineering Quranic Consciousness

From reprogramming the mind to purifying the heart

3.1 Programming consciousness in light of the Quran

From mind programming to self-purification

"Indeed, Allah does not change the condition of a people until they change what is in themselves."

(Al-Ra'd: 11)

Introduction: Pause for a moment... and start from within

Stop running around outside, stop chasing mirages, stop trying to fix the world with a mind programmed for fear, helplessness, and the search for recognition.

Stop, because the key to change is not outside, but within. **yourself.**

Every thought you repeat, every feeling you allow to expand within you, is a seed planted in the soil of your heart.

What is sown in the heart bears fruit in reality.

The Holy Quran preceded neuroscience when it said:

"In their hearts is a disease, so Allah has increased their disease." — Because ideas and passions multiply through nourishment,

"He has certainly succeeded who purifies it" — because the soul is purified by awareness, will, and truthfulness.

Your mind is a tool, not your master.

Modern psychology says: "Your mind does not differentiate between reality and imagination; what you repeat becomes your reality."

But revelation says something deeper than that:

"And by the soul and He who fashioned it, and inspired it with its wickedness and its righteousness."

(The Sun: 7–8)

Consciousness is not in the brain alone, but in the soul that directs the brain.

The mind is a weapon, yes, but it needs *Light of insight* So that he doesn't shoot his friend.

Every thought you unconsciously repeat is **worldly memory** It reprograms you to be oblivious.

And every mention of God is **Divine Reprogramming** It revives consciousness and restores it to its natural state.

Ibn al-Qayyim said: *"The heart, if it is devoid of remembrance, becomes like the body if it is devoid of the soul."*

Inner dialogue: Remembrance or heedlessness

Inner dialogue is the prayer of the soul.

Either speak to yourself in your own language, or speak to your Lord by mentioning Him.

Therefore, remembrance (of God) was the great program of faith:

"Remember God often."

Because constant repetition builds new pathways in the soul, just as neural ideas build in the brain.

Just as neural repetition creates a mental habit,

for Remembrance of God creates inner peace..

There is a huge difference between someone who says to himself, "I am a failure,"

And whoever says:

"God is with me"

"My Lord will guide me"

"Indeed, with hardship comes ease."

Endorsement instead of programming

Modern mental programming reshapes thought from the outside.

But the Quranic purification redirects the soul from within.

The difference between them is like the difference between *shine* and *light*:

Programming shines for a moment, but endorsement illuminates the path.

Endorsement is not about repeating positive statements.

Rather, it is a repetition of truthfulness with God.

It's not about building self-confidence, but **Trust in God**.

God Almighty said:

"Those who believe and whose hearts find peace in the remembrance of God."

(Al-Ra'd: 28)

Tranquility is not a chemical state in the brain.

Rather, it is a spiritual state in the believing soul.

Freedom from the prison of appreciation

One of the worst diseases of the soul is living to please people.

Modern reformers say: "Stop seeking recognition."

The Prophet (peace and blessings be upon him) said:

"Whoever seeks God's pleasure by incurring people's displeasure, God will be pleased with him and will make people pleased with him."

When you work to gain "the admiration of people",

You are a slave to praise.

When you work to gain "the Creator's favor",

You are free, by God.

Liberation lies not in breaking external chains, but in breaking the chains **sick intent**.

The power of perception in Islam: Ihsan (excellence in worship)

In modern thought, it is called "the power of imagination".

And in the Quran, her name **charity**:

"Worship God as if you see Him, for if you do not see Him, He surely sees you."

The perception here is not a deception of the mind, but **In pursuit of awareness of the divine presence.**

When you envision your goal in light of God's pleasure, imagination becomes worship.

When you imagine yourself in a position of patience, mental training turns into practical self-purification.

Therefore, the prophets saw the unseen in their consciousness, not with their eyes.

They live with certainty before it is realized in reality.

Kill the noise: Silence is worship

In neuroscience, they say: "Noise consumes your mental energy."

The Quran says:

"And remember the name of your Lord and devote yourself to Him with complete devotion."

(Al-Muzzammil: 8)

Disconnecting from the noise of the world is not isolation.

but rather **connection** Deeper with oneself and with truth.

Serenity is not emptiness, but rather being filled with light.

Protect your mental energy by remembering God, not by running away.

Cut out the noise, so you can hear. **The voice of your instinct** She says:

"Return to your Lord, well-pleased and pleasing to Him."

Continuous improvement: The jurisprudence of daily benevolence

The 1% improvement that development scientists talk about is essentially an authentic Islamic principle:

"And say, 'Work, for Allah will see your deeds.'"

"And those who strive in Our cause - We will surely guide them to Our ways."

A believer does not wait for big leaps.

Rather, he strives step by step in the path of God.

What was corrupted yesterday can be repaired today.

Tomorrow will be better than today.

That is **Walking towards God with insight**.

Failure in light of self-purification: a fall for learning, not destruction.

The failure of modern thinking is "data".

And in Islam it is **Trial**.

But it is a trial to nurture the heart, not to break it.

God Almighty said:

"And We will surely test you until We know those of you who strive in Our cause and those who are patient."

Failure, coupled with patience, reshapes the self.

And it reveals its true nature.

Failure coupled with despair is a satanic programming that imprisons the soul in darkness.

The difference between a believer and a non-believer is that when he falls, he prostrates.

The 90-day plan... or rather, the plan for a lifetime

In modern thought: "A 90-day plan from idea to reality."

And in the Quran:

"So be steadfast as you have been commanded."

(Hood: 112)

Uprightness is a lifelong plan.

It's not 90 days of discipline,

but rather *A lifetime of steadfastness and loyalty.*

Start with one step: prayer with devotion, sincere repentance, secret charity,
continuous remembrance.

Every good deed is a building block in the construction of your new self.

Every sincere intention opens a door to real change.

Conclusion: The Great Reprogramming

"Allah is the Light of the heavens and the earth..."

(An-Nur: 35)

There is no salvation in "reprogramming the mind".

But in **Redirecting the heart to the light.**

True transformation doesn't begin in the brain.

Rather, it is from a moment of sincerity with God.

When you say in your heart:

"Guide us to the straight path."

You are announcing the start of the "re-endorsement" process, which will only end
with meeting him.

So we will convert Tesla's text to **Quranic philosophical discussion** Profound, it
connects the concepts of "vibration, frequency, and cosmic harmony" with
concepts **Remembrance, tranquility, submission, and reliance** In the Quran.

This type of writing falls under "*The Philosophy of Qur'anic Consciousness*" Which
balances science and spirit, the material appearance and the divine essence.

Here is the first draft (the first part of the research), in reflective academic language suitable for inclusion in your book:

The Trilogy of Qur'anic Consciousness: From Revelation to the Word

(A philosophical study of the relationship between man, the Qur'an, and existence)

It consists of three interconnected chapters:

Chapter One: The Scientific Implication of the Qur'an in Hearts

- He explains the meaning of God Almighty's saying: *And We send down of the Qur'an that which is healing and mercy for the believers.*
- The concept of “cognitive downloading” is addressed in the ongoing process of human consciousness,
The Qur'an is not a past event, but a living, interactive system.
- It analyzes the semantic and partitive connotations of “min”,
He explains how meaning descends into the soul according to the purity and readiness of the heart.
- It shows that the intended healing is the healing of the soul from isolation and injustice.
The loss occurs when there is no interaction with the meaning.
- It confirms that “we descend” is a gradual and continuous action, indicating the cognitive communication between revelation and consciousness.

Chapter Two: The Qur'an — A fortress for the thoughtful, a waste for the indifferent

- It presents the duality of contemplation and turning away as a law in Qur'anic understanding.
- **The thoughtful believer:** The Quran is a fortress, a cure, a source of peace, and a guide.

- **The oppressor who is exposed:**The Qur'an has meanings and veils, so one cannot be guided to its meanings.
- He cites verses such as:
He causes many to go astray and guides many to the right path.
And whoever turns away from My remembrance - indeed, he will have a life of hardship..
- Understanding is linked to preparing the heart and mind to receive:
 - Sincerity, repentance, humility, supplication.
 - Dedication, focus, patience, repetition.
- He concludes with the idea that **The heart is the soil, and the Quran is the seed.**
 The word bears fruit only in good, purified soil.

Chapter Three: The Word and Creation — The Secret of Eloquence in the Philosophy of the Qur'an

- It offers a philosophical reading of the meaning of the word, the letter, and creation in Qur'anic consciousness.
- He explains that "divine speech" is not a voice but a luminous act of creation.
- It links "statement" and "existence":
 - Just as creation contains cosmic signs, so too does speech contain linguistic signs.
- The concept of "statement" is discussed as a power of perception and creative action in humans.
- It presents the prophetic word as a manifestation of the act of "Be" on Earth.
- He concludes that man himself **A living word from the words of God,**
 And that consciousness is a return to the first moment of creation.

General conclusion:

The trilogy shows that the relationship between man and the Qur'an is not a rigid relationship of reading.

Rather, it is a three-dimensional interactive relationship:

1. **Download:**Meanings descend into the heart according to purity.
2. **Reflection:**Building the inner fortress through awareness and action.
3. **Statement:**Activating the word in character and behavior.

“The purer the heart becomes, the more the Quran is revealed within it.”

And the more sincere the contemplation, the more the words become actions.

And the more truthful the statement, the more the person becomes a word of light.”

3.2 Cosmic Harmony and Divine Tranquility: A Qur'anic Reading in the Philosophy of Energy and Consciousness

Introduction: From the physics of “vibration” to the metaphysics of “male”

Modern science—through the studies of Nikola Tesla and the research of quantum physics—sees that the universe is not static, but rather a network of minute vibrations and continuous energy, and that every object emits its own frequency that interacts with the cosmic field around it.

From a physics perspective, **Vibration is the hidden language of existence..**

As for the Quran, it preceded others in expressing this truth in a deeper spiritual language, when God Almighty said:

“There is nothing that does not glorify Him with praise, but you do not understand their glorification.” (Al-Isra: 44)

This cosmic praise is what we might call today "existential harmony".

Every atom in the universe vibrates with the melody of praise, that is, in harmony with *God is the ultimate authority in all things*.

In this sense, "praise" becomes the language of energy, and "remembrance" is a reset of human frequency to the divine tone.

First: The Quranic silence and cosmic neutrality

Tesla defines "zero point" as the state of rest at which the universe begins to work for humankind.

The Quran, however, reveals a deeper meaning of this stillness, calling it: **Tranquility**.

He is the One Who sent down tranquility into the hearts of the believers so that they would increase in faith along with their [existing] faith. (Al-Fath: 4)

Tranquility is not inactivity, but a conscious presence in which the resistance of the self dissolves.

It is the point at which physical "effort" stops and "divine work" begins.

In it, the heart enters a state *Spiritual neutrality*— No impulsiveness, no fear — so he becomes receptive to the divine realm, not to the clamor of the mind.

Thus, Tesla's "zero point" coincides with the Quranic "tranquility":

Both are cases of **Active surrender** Which opens the course of divine action in life.

Second: From "Energy" to "Spirit" — The Shift from Mechanics to Inspiration

Tesla says the universe is "a vast field of intelligent energy that reacts to your frequency."

But the Quran calls this energy by its original name: **the spirit**.

He sends down the angels with the Spirit by His command upon whomever He wills of His servants. (An-Nahl: 2)

The soul is “conscious energy” that emanates from the command of God,
Through it, bodies live, just as the universe lives.

When the soul enters into harmony with this spirit—through remembrance, faith,
and piety—the universe begins to respond to it, not because it “controls” it, but
because **It is in accordance with God's will in it.**

The law of “harmonic frequency” in physics finds its explanation in the words of God
Almighty:

“So remember Me; I will remember you.” (Al-Baqarah: 152)

That is: if your existential vibrations resonate in the tone of remembrance, the
vibrations of existence will respond to you with blessing and opening.

Third: Action without resistance – from effort to facilitation

In Tesla’s philosophy, every attempt to “control” the field generates resistance that
reduces the flow.

In the Quran, this law is mentioned in the language of faith:

And whoever puts his trust in Allah - then He is sufficient for him. (At-Talaq: 3)

Trusting in God is “conscious inaction” — that is, to act and leave the result to God.
If your resistance breaks down, divine providence will flow.

That is **The physics of trust:**

The less fear, the greater the blessing.

The more satisfied you are, the more the blockage will disappear.

A fearful heart emits a vibration of “distress,” while a certain heart emits “light” that
attracts ease.

God Almighty said:

Indeed, with hardship comes ease.

Ease is not only external, but it is a vibrational state in the soul, in harmony with the
divine command, so that obstacles are transformed into pathways.

Fourth: Remembrance as a mechanism for restoring harmony

Remembrance in the Quran is not a verbal repetition, but a process **Spiritual recalibration**.

When a person remembers his Lord, his cells, his heartbeats, and his thoughts are in harmony with the field of cosmic praise.

God Almighty said:

O you who have believed, remember Allah with much remembrance. And glorify Him morning and evening. (Al-Ahzab: 41-42)

Every act of praise returns the heart to its original frequency — the frequency of obedience.

From this we understand the secret of the peace that fills the heart of the one who remembers God.

Because the remembrance rebuilds the “spiritual resonance” with the divine field, the tension falls away just as noise fades away in an electrical circuit when its resistance is corrected.

Fifth: Internal conflict and the concept of “resistance” in light of the Qur’an

Tesla spoke about how excessive voltage generates “vibratory noise” that disrupts power.

The Quran expresses this in a psychological sense:

And do not be like those who forgot God, so He made them forget themselves. (Al-Hashr: 19)

Forgetting here is not the absence of knowledge, but rather the loss of it. *Inner harmony*.

When a person forgets his Lord, he becomes separated from his “source of energy” and lives in constant turmoil.

Fear, greed, and doubt are spiritual resistances that disrupt the flow of divine mercy.

Meanwhile, repentance, contentment, and certainty open the channels of light anew.

Sixth: “The Divine Field” — A Qur’anic reading of the concept of the cosmic field

Modern physics speaks of a “unified energy field” that moves particles with subtle precision.

The Quran describes this field as: **God's command**.

Every day He is engaged in some affair. (Ar-Rahman: 29)

﴿Allah is the Light of the heavens and the earth﴾ (An-Nur: 35)

This “light” is not a physical light, but a comprehensive and harmonious cosmic system.

Every movement within it is subject to a single vibration, which is **Right**.

When a person engages in remembrance of God, he connects with this light.

His action then becomes part of “God’s business in creation”.

And here the profound meaning of God's words is complete:

And you did not throw when you threw, but it was Allah who threw.

That is, man becomes a channel for divine action, not an agent separate from it.

Seventh: Existential coherence — the physics of Qur'anic “tranquility”

Scientists at the Heart Math Institute have observed that the heart in a state of deep calm emits an orderly magnetic field, while psychological turmoil disrupts this field.

The Quran described this long ago, saying:

Those who believe and whose hearts find peace in the remembrance of God (Ar-Ra'd: 28)

Tranquility is not a fleeting emotion, but rather a regularity in the inner rhythm of the soul.

Therefore, every believer who dwells in remembrance of God becomes—without

realizing it—**An element of balance in its existential field.**

He is the “steadfast servant” whose vibrations are in harmony with the divine command, so his light spreads to those around him.

Eighth: From individual consciousness to collective consciousness

Tesla believed that a “harmony human being” could restore balance to the space around him.

The Quran confirms the same meaning in a collective dimension:

“Indeed, Allah does not change the condition of a people until they change what is in themselves.” (Ar-Ra’d: 11)

Reform does not begin from the outside, but from the “internal sphere of the nation” — from its collective consciousness, its sincerity and reliance, its moral hesitation.

When this field is clear, events change on their own.

Because divine laws are at work **With moral resonance** Not by military or physical force.

Ninth: The miracle as absolute harmony

In the Quranic perspective, a miracle is not a violation of the laws of the universe. but rather **In perfect harmony with it at the highest possible frequency.**

Moses’ staff was not against nature, but rather joined with the command “Be” and transcended the limits of matter.

And when Mary gave birth to Jesus, she was told:

And shake toward yourself the trunk of the palm tree.

The movement was a symbol of participation, and sustenance was a symbol of response.

A miracle, then, is not a supernatural act, but rather an irresistible interaction between faith and divine command.

Tenth: Silence as a channel for revelation and consciousness

God says about Mary, peace be upon her:

“So say, ‘Indeed, I have vowed to the Most Merciful [to observe] a fast, so I will not speak today to any human being.’” (Maryam: 26)

Her fast was not from food, but from speech — from the human noise that obscures revelation.

This prophetic silence is the equivalent of the "mental tranquility" that Tesla spoke of:

The silence within it *The universe speaks by the command of God.*

Philosophical summary:

Tesla's philosophy of "cosmic vibration"

You can find its Quranic translation in **The philosophy of remembrance, tranquility, and submission.**

Falcon does not move blindly with energy, but **With a spirit flowing from the divine command.**

And the purer and more trusting a person's heart becomes, the closer its resonance is to "Be".

Then the universe works not by its own will, but by permission of God for its owner.

“Indeed, those who believe and do righteous deeds - their Lord will guide them because of their faith. Beneath them rivers will flow in the Gardens of Pleasure.”

(Yunus: 9)

3.3 Remembrance and Cosmic Awareness: How the Heart Becomes the Center of Creation by God's Will

(Part two of the research: Cosmic Harmony and Divine Tranquility)

Introduction: When the heart becomes a mirror of existence

In the philosophy of faith, the heart is not a blood pump, but **Center for Perception and Awareness**.

It is the "mirror" on which the lights of truth are reflected.

When the heart becomes pure, it transforms into an accurate receiver of divine signals.

It becomes as the Prophet (peace and blessings be upon him) said:

“There is a morsel of flesh in the body which, if it is sound, the whole body is sound, and if it is corrupt, the whole body is corrupt. It is the heart.”

The heart in the Quran is not an organ, but **state of consciousness**.

It is the center of spiritual analysis and interaction with the "dhikr" which is **Directed energy** For human existence.

And this is where the philosophical question begins:

How does remembrance—as a spiritual act—become a means of restoring human harmony with the universe?

Until his heart **A center for creation, by God's permission?**

First: Remembrance as an energy system

God Almighty said:

“Verily, in the remembrance of Allah do hearts find rest.” (Ar-Ra’d: 28)

Tranquility is not just ordinary stillness, but **Vibrational equilibrium** Between the heart and the divine realm.

Any disturbance in the psyche breaks this connection.

Every sincere remembrance restores the connection to its original frequency, just as a device that has gone out of frequency is reset.

When a person remembers his Lord sincerely, **His soul's vibrations are regular** With the “order system” in the universe.

This is what the Qur’an refers to as “guidance,” meaning the correct direction in the cosmic realm.

Therefore, remembrance is not a mere vocal repetition, but **Interior realignment process**.

In this state, man enters a “state of surrender,” and the universe responds to him as waves respond to the original source.

Second: Intention — the hidden seed of creation

In the Qur'anic consciousness, intention is not merely a matter of the heart's purpose.

Rather, it **An order directing existential energy** In you.

The Prophet (peace and blessings be upon him) said:

"Actions are judged by intentions."

Actions, in their essence, are movement within the universe.

When your intention is sincerely directed towards good,

You send **moral hesitation** It is in harmony with the laws of mercy in the universe.

Doors will open for you because you are moving on the “wave of truth”.

As for intentions tainted by desire or hypocrisy,

It is like a confused signal that does not reach its destination.

Because it went out of the frequency of light and entered the frequency of darkness.

That is why God Almighty said:

Whoever desires the harvest of the Hereafter - We will increase for him in his harvest. And whoever desires the harvest of this world - We will give him thereof, but he will have no share in the Hereafter. (Ash-Shura: 20)

Intention — as a first wave — determines the direction of the energy that will return to you.

Third: The heart as a transmission and reception center

The heart in the Qur'an is the center of "dual consciousness" — it receives and sends.

“For indeed, it is not the eyes that are blind, but it is the hearts which are in the breasts that are blind.” (Al-Hajj: 46)

If the heart is blind, a person's ability to understand divine messages is impaired. But if he purifies himself from pride and desire, he becomes like a clear mirror that captures the lights of revelation.

Then the light is reflected from him onto his limbs and actions, so his actions become connected to the truth.

God Almighty said:

﴿Allah guides to His light whom He wills﴾ (An-Nur: 35)

Herein lies the profound meaning of remembrance:

that it **A process of nourishing the heart with luminous energy.**

So that this heart may become a “broadcasting station” for the divine influence in the world.

Fourth: Light and Consciousness – Manifestation as a Cognitive Act

In Surah An-Nur, God paints a cosmic scene of immense beauty:

God is the Light of the heavens and the earth... Light upon light. God guides to His light whom He wills.

The manifestation here is not a visual phenomenon, but **cognitive verification**.
 Every light that reaches the heart increases its awareness of existence.
 When light multiplies, the heart transforms into a “center of cognitive creation” —
 He sees the facts as they are, and influences them through intention and action.
 The manifestation, then, is a moment **Unifying the perception of truth**:
 When the soul, mind, and spirit are in harmony in the “state of unity”,
 Knowledge becomes light, action becomes worship, and words become creation.

Fifth: Language as a tool of creation

God Almighty said:

“Indeed, We have created everything in precise measure.” (Al-Qamar: 49)

And the power here includes **Words, intentions, and thoughts**.

Man was created “speaking” in order to participate in creation through words.

As God Almighty said:

He taught him eloquence (Ar-Rahman: 4)

Every sincere word spoken from a believing heart is **Energy creativity** In existence.

The dhikr in its verbal form is **Re-engineering the sound field** The environment
 surrounding humans,

Therefore, God said:

And recite the Qur’an with measured recitation. (Al-Muzzammil: 4)

Recitation is not merely reading, but *acoustic vibration* Discipline restores balance to
 the soul.

And it brings it into harmony with the great Quranic wave.

By which the universe is preserved: “Indeed, it is a noble Qur’an, in a protected
 book. None may touch it except the purified ones.”

Sixth: Cosmic consciousness as a manifestation of the Caliphate

When God Almighty said:

“Indeed, I will make upon the earth a successor.” (Al-Baqarah: 30)

It did not mean the authority of the land, but **Understanding divine laws** in the universe.

The Caliph is the one who understood *Universal discourse* And he walked in its light, His action became an extension of God's command, not a rival to it.

From here emerges the secret of “knowledge of names” that God taught Adam: Names are cosmic symbols, the keys that unlock the doors of understanding existence.

And whoever does not learn it remains a stranger to the language of creation.

Therefore, the caliphate is not an earthly rule, but **A state of supreme consciousness**. In it, the knowledge of truth is manifested, and from it, the doing of good is derived at every level of existence.

Seventh: Remembrance and intention as gateways to divine manifestation

When a servant remembers his Lord with a pure intention,

The process of “manifestation” begins — that is **The manifestation of the effects of the divine names in his being.**

The Merciful One is reflected in His mercy.

And He is All-Knowing in His insight.

And the Forgiving One is generous in heart.

This is what God Almighty indicated in His saying:

“The dye of Allah, and who is better than Allah at dyeing?” (Al-Baqarah: 138)

That is, remembrance colors the soul with the divine names that are manifested in it.

From here, the servant becomes a mirror of mercy and light on earth.

The realities around him change—not by magic, but **With a deep harmony between his inner self and the truth.**

Eighth: Remembrance as a bridge between the unseen and the seen

The male is **Active mediator** Between the unseen world (the spiritual realm)
And the world of testimony (physical reality).

God Almighty said:

And remember the name of your Lord and devote yourself to Him with complete devotion. (Al-Muzzammil: 8)

When a person becomes celibate — that is, when he cuts himself off from others —
The doors of “manifestation” are opened to him in the world of witnessing.
As the word moves from the realm of command to the realm of creation,
The desired outcome will be achieved, God willing.

that it **The divine mechanics of creation:**

Pure intention + continuous remembrance + present heart = effective manifestation.

Ninth: The Law of Reflection — “As you are, so shall your rulers be.”

The Quranic law governing the relationship between the inside and the outside
is **Law of Reversal**.

God Almighty said:

“Indeed, Allah does not change the condition of a people until they change what is in themselves.” (Ar-Ra’d: 11)

Everything that appears in your external reality is a reflection of your internal vibration.

External injustice is a result of self-inflicted injustice.

Outward light is a result of purity of heart.

Therefore, reforming reality begins with remembrance:

When your spiritual frequency changes, your entire life field changes.

Tenth: The heart as the center of creation by God's permission

When intention, remembrance, and sincerity are in harmony,

The heart turns into **A center radiating divine mercy.**

Every pure idea becomes a seed in the world of creation.

Every good deed that stems from inner sincerity becomes *An existential event with a cosmic impact.*

Those who believe and do righteous deeds - their Lord will guide them because of their faith.

That is, He guides them along the same path of creation.

Their energies flow in the stream of light.

They become keys to mercy in the world.

Conclusion: Towards a philosophy of “enlightened man”

In light of the Qur'an, man is not the "center of creation" in and of himself.

but rather **God willing**— When it is cleansed of ego and connects with the spirit.

Only then does it become *His voice is a remembrance, his actions are worship, and his existence is a sign.*

The enlightened human being is the one whose being has become a mirror of the divine names.

The universe around him is in harmony.

Because his heart became the “center of compassion” in his field.

And I breathed into him of My spirit.

It is the breath of responsibility and dignity.

And whoever understands its secret knows that creation begins from within.

And that the “word of God” when spoken in a pure heart,

It turns into **A light that flows through existence.**

3.4 The Word and Creation: The Secret of Eloquence in the Philosophy of the Qur'an

(Part three of the Qur'anic Awareness trilogy)

Introduction: From Letter to Existence

In the beginning was the letter.

The letter was neither a sound nor a shape, but **pulse of existence**. It emerged from the womb of divine command:

His command, when He intends a thing, is only that He says to it, "Be," and it is. (Ya-Sin: 82).

"Be" — the first word in existence — was not merely a call, but **Manifestation of the Divine Will**. In the form of a Creator's statement.

For God, speech is not information but creation, not a sound but a luminous act.

Hence arises the philosophy of the word in the Qur'an:

Every true statement is a creation, and every honest word makes an impact on the world.

Because it participates—to the extent of its purity—in the act of "being".

Firstly: In Qur'anic consciousness, the word is not a sound but an existence.

In the physical sense, a word is a sound wave or symbolic writing.

In the Qur'anic consciousness, however, it is **Active organism**. It carries the energy of meaning and makes an impact on souls and the universe.

God Almighty said:

And His word which He cast to Mary, and a spirit from Him. (Women: 171).

Here, the word is not a sentence, but **Perfect existence**— He is Jesus, peace be upon him.

That is, the word can be embodied in a living entity when it originates from the divine will.

Thus, the word becomes part of the philosophy of the Qur'an. **A bridge between the unseen and the seen.**

Between "command" and "creation".

Secondly: The secret of creation in the divine letter

Letters are not rigid symbols, but **Keys to Existence.**

Each letter carries a specific semantic frequency, and each linguistic structure is **universal equation** minute.

The Quran says:

Alif Lam Ra, Alif Lam Mim Sad, Kaf Ha Ya 'Ayn Sad

It does not present cryptic symbols, but rather reminds us that **Creation begins with the letter.**

And that the arrangement of the letters is an arrangement of existence itself.

Just as the universe is built on precise mathematical ratios,
like that **Divine Word** Based on auditory and moral harmony
It makes it a book that is as precise in language as it is in existence.

Every letter in the Quran is a particle of enlightening light.

And every conscious recitation rearranges this light in the soul.

To open up to the thoughtful **The gateway to cognitive creation.**

Third: The word is a creative act in human existence.

When a person speaks a sincere word from a loyal heart,
He participates in the natural order of creation without realizing it.
God Almighty said:

"He does not utter a word except that there is a watcher by him, ready to record it."(Q: 18).

Not only because the saying is written down, but because **Every statement leaves an existential mark.** In the course of events.

A word that sows hope creates a luminous vibration in the universe.

The word that spreads hatred creates a dark tremor that returns its effect to the speaker.

Therefore, the responsibility of “the statement” was a responsibility of creation in the existential sense:

He taught him eloquence. (Ar-Rahman: 4)

That is, to give him the ability to express existence.

In fact **It reproduces existence through consciousness and speech..**

Fourth: From Word to Deed – The Language of Light

The word originally meant “power of command”,

But it loses its effectiveness when it is separated from truth.

God Almighty says about the hypocrites:

It is most hateful to Allah that you say what you do not do. (Grade: 3).

The separation between words and deeds is **The collapse of the creative system within the soul.**

Because a word that is not fulfilled becomes *linguistic illusion*,

While the honest word becomes *cosmic reality*.

Therefore, “remembrance” was essentially the correspondence of word with deed.

any **The union of meaning with existence**,

The word then becomes an active light, not a passing sound.

Fifth: The statement between revelation and consciousness

Revelation is the ultimate statement.

Consciousness is the lowest level of expression that man strives for.

When revelation descends upon the heart,
 It reshapes the internal statement system of the self.
 The language becomes **A detection tool, not a cover-up tool..**

God Almighty said:

The Most Gracious, taught the Qur'an, created man, and taught him eloquence.

The statement, therefore, is the purpose of creation.
 Because through it man understands the great "Word of God" — existence.
 All true knowledge is, in its essence, **Translation of the cosmic verses** In the language
 of the heart and mind.

Sixth: The Word and Creation in the Prophetic Experience

The prophets are "the tongues of God on earth" in the sense of conveying the message.

But their communication was not merely a verbal transmission,
 but rather **Bringing the words to life in reality.**

Noah called by the word and created the ark of salvation.

And Moses spoke the truth, so he parted the sea.

Jesus spoke the word of mercy, and the sick were healed by God's permission.

And Muhammad (peace be upon him) delivered the complete message.

He brought people out of darkness into light.

Every prophetic word was **A manifestation of "Be"** In the world of testimony,
 It operates according to one law:

A word that comes from a heart connected to God changes existence.

Seventh: The Word Between the Servant and the Universe

In the Qur'anic conception, the universe itself is "speaking";

God Almighty said:

On that Day, it will declare its news.(The Earthquake: 4)

There is nothing that does not glorify Him with praise, but you do not understand their glorification.(Al-Isra: 44).

Every atom in the universe is a word from God.

And every movement or vibration in it is **A voice from the voices of cosmic remembrance.**

So, whoever's consciousness aligns with this cosmic utterance

He entered the circle of total praise,

And his action became part of *The breath of existence*.

That is why God Almighty said about the believer:

Indeed, my prayer, my sacrifice, my life and my death are for Allah, Lord of the worlds.(Al-An'am: 162)

That is, his entire being becomes "one word" in the presence of the truth.

Eighth: The secret of the statement in creation

Creation in its essence **A statement incarnate.**

The sky says: Greatness,

And the earth says: Steady,

And the sea says: depth,

And the star says: Guidance.

Everything "speaks" its own language.

Whoever God has taught eloquence understands His speech.

And whoever has his heart's hearing disabled lives in cosmic deafness.

This is what God Almighty indicated in His saying:

And among His signs is the creation of the heavens and the earth and the diversity of your languages and your colors.(Romans: 22)

The difference in languages is not just the multiplicity of human languages,
 Rather, it is the difference in the languages of creatures in their praise.
 Every creation expresses His divine name in which He manifested Himself.

Ninth: The jurisprudence of speech in purification

Endorsement is not silence, but *Internal sound purification*.

To transform your inner dialogue from complaint to gratitude.

From argument to mention.

When the inner tongue is clear,

The external male becomes **An echo of inner peace.**

The Prophet (peace and blessings be upon him) said:

“A servant’s faith is not upright until his heart is upright, and his heart is not upright until his tongue is upright.”

The tongue is the gateway to creation.

The word is a gateway to light or darkness.

Hence the Almighty's saying:

God strengthens those who believe with the firm word in this worldly life and in the Hereafter. (Ibrahim: 27)

That is, the truthful word becomes **existential root** in consciousness,

He strengthens the soul in the face of annihilation.

Tenth: The Word and Creation — A Return to “Be”

The entire Quran explains “Be, and it is.”

It is not a momentary matter, but **A method for continuous creation.**

Every action in existence is a continuous response to that first command.

Every conscious remembrance takes you back to that original moment.

To the first creation center where God said to the light: “Be.”

When you remember, you "reconnect" to the first impulse.
So you become too *A word from God on earth.*

Conclusion: Man — the word that speaks in the name of existence

And I breathed into him of My spirit.

The breath is not just life, but *So, by divine word.*

Man is the great word that God wanted to speak in His name.

And to understand creation as it exists, not as it is seen.

When your will unites with the intention of truth,

And your tongue will be cleansed of negligence.

Your word becomes an extension of the word "be",

And your existence becomes the same. **A lasting memory.**

The last word is not the end of the story.

but rather **The beginning of creation anew.**

3.5 The Trilogy of Qur'anic Consciousness: From Revelation to the Word

Chapter One: When the Quran descends into the heart, not the tongue

Introduction

The Qur'anic consciousness views the act of "revelation" as an ongoing cognitive process, not limited to a past historical moment, nor confined to the mere transfer of a text from heaven to earth. Revelation, in its essence, is the opening of meaning to human consciousness, according to the heart's receptiveness and readiness to receive. For the heart is the seat of understanding, the vessel that can be filled with light or become clouded with rust.

Research problem

This chapter poses a fundamental question: How does the Qur'an become a healing and a mercy for believers? And why does the same meaning not touch all readers of

the Qur'an? The answer lies in understanding the nature of "revelation" as a gradual transfer of meaning into the soul, in accordance with the purity of the heart, not merely a verbal reading repeated without effect.

The linguistic basis of the concept of "we descend"

The verb "we send down (نُزِّل)" comes in the present tense, indicating continuity. It does not imply a continuation of the initial revelation, but rather signifies a renewed connection between revelation and consciousness. Furthermore, the preposition "from (من)" in the verse: *"And We send down of the Qur'an that which is healing."* It includes the meaning of partiality; that is, healing is achieved to the extent that the meaning is manifested in the heart.

Knowledge is instilled in hearts

True revelation is an interaction between the text and the human being. The more refined the soul and the purer the intentions, the more the light of meaning is revealed. But when passion and pride prevail, the text itself does not change, but the heart becomes incapable of understanding it. Hence the wisdom of the difference between a reader whose heart is opened and one for whom the verses pass by like a sound without effect.

Summary

The revelation of the Quran is not a past event, but an existential experience that is renewed with every moment of sincerity. It is a healing for those who are prepared for it, a mercy for those whose hearts are pure, and a shield for those who turn away from it. From this point, awareness begins: for a person to realize that the Quran is not merely to be read and memorized, but to be instilled in the heart until the person becomes a living mirror reflecting its meaning.

Chapter Two: The Qur'an — A fortress for the thoughtful, and a waste for the indifferent

Methodological approach

The Quran reveals a fundamental difference in its impact on two people who read the same verses; one finds in it light and tranquility, while the other sees it only as a lifeless text or a fleeting recitation. This difference does not stem from the text itself, but rather from its place within the soul. Just as the sun is one, yet its reflection varies according to the clarity of the surface, so too the Quran is one, but its effect differs according to the purity of hearts.

The text between acceptance and rejection

God Almighty says: "*He misleads many through it, and He guides many through it.*" The misguidance here does not stem from the text itself, but from how it is received. The Quran is not a predetermined tool of influence, but a mirror that reveals the state of consciousness: if the heart is inclined towards the truth, the truth will appear to it, and if it is inclined towards desires, it will interpret the text according to its desires.

The heart of the contemplative: the inner fortress

The one who reflects does not read to gather information, but rather to reshape their worldview. Reflection is an internal process of building, transforming the verses into a fortress that protects the soul from distraction, loss, and turmoil. This fortress is formed from:

- Sincerity of intention.
- Presence of heart.
- Humility before the text.
- Prepare for change.

The heart of the exhibition: the cover and veil

But for those who turn away, the Quran becomes merely a voice without presence. God Almighty says: "*And whoever turns away from My remembrance - indeed, he will have a life of hardship.*" The hardship here is not a lack of material possessions, but a lack of awareness: a loss of meaning, an absence of direction, and a lack of peace.

Chapter Summary

The Quran only has its effect to the extent that it is allowed to penetrate the depths of the soul. It is a fortress for those who open their hearts to it, and futile for those who place a veil between themselves and it. From this arises the responsibility of humankind: to prepare to receive, not to demand that the text change itself without changing oneself.

Chapter Three: The Word and Creation — The Secret of Eloquence in the Philosophy of the Qur'an

Introduction

The concept of "the Word" in the Quran stands out as one of the fundamental keys to understanding the relationship between divine will and the emergence of existence. The Word is not a mere sound, but rather a creative act through which things are brought into being from nothingness. Hence, the divine expression "Be" is not a figure of speech, but rather an expression of the divine act that requires no intermediary or time.

The word as a creative, existential act

God Almighty says: *"His command, when He intends a thing, is only that He says to it, 'Be,' and it is."* This statement does not refer to a discourse addressed to an independent entity, but rather to the transformation of the creative will from the realm of divine knowledge to the realm of manifest expression. The "statement" here is not a sound, but an act that brings existence into being. Thus, the word becomes a formative principle, not merely a means of conveying information.

Statement and Existence: Unity of Pattern

Just as the created world is made up of visible signs, the Quran is made up of readable signs. Both are founded on the principle of clarity. Creation is a manifestation of meanings in images, and the Quran is a manifestation of meanings in words. When a person contemplates the Quran, they reconnect consciousness with its original root: the origin of existence in the Word.

Man is a living word

The Quran combines man and speech in the Almighty's saying: "*And He taught him eloquence.*" Statement is not merely language, but the ability to connect the name with the named, the apparent with the hidden. To the extent that a person activates this ability, they become a "word" in the world; that is, their very existence becomes an expression of what they believe, where meaning is transformed into behavior, and behavior into effect.

Summary

In the philosophy of the Quran, the word is not merely a sound or a letter, but a formative principle that governs existence. Therefore, human consciousness is not complete until one understands their place within the grand network of divine expression: an existence that speaks the truth, embodies it, and restores meaning to the world.

General Conclusion

In conclusion, this trilogy reveals that the relationship between humanity and the Quran is not merely one of observation or recitation, but a profound, existential one, formed deep within consciousness. The Quran is not revealed solely to the tongue, but also to the purified heart, and it only exerts its influence on existence when humanity itself becomes a vessel for the manifestation of its meanings.

We have seen that revelation is an ongoing process, that contemplation is a necessary condition for unlocking the doors of meaning, and that the word is not merely a letter to be spoken but a light to be embodied. Thus, it becomes clear that humankind does not read the Quran to gain knowledge, but to return to its origin; to that first moment when existence was a word, and consciousness was a clear mirror receiving light without veil.

The more the heart is cleansed of the impurities of desire, the more new layers of meaning are revealed to it. And the more sincere the contemplation, the more the Quran becomes a fortress protecting humanity from distraction, restoring its focus and direction. When awareness reaches the level of the Word, the individual himself

becomes a sign, needing no words to express himself, for his very existence becomes a testament.

Thus, the journey of awareness with the Quran does not end, for it is not a journey through the text, but a journey into the soul. And the more the soul expands, the more the revelation expands, the greater the presence of God, and the more the door opens to returning to the origin: a light descending, a heart following it, and an existence formed from the first word.

4 Complete consciousness (the return of the letter to its purified being)

4.1 "Restraining the soul from its desires": The key to insight and liberating the mind on the journey of contemplation

introduction:

At the heart of human experience lies a constant struggle between the call of reason and the spirit on one hand, and the temptations and unbridled desires of the soul on the other. This struggle is the central theme around which many verses of the Holy Quran revolve, guiding the believer to the paths of success and salvation. Among the most prominent of these directives is the explicit divine command in Surah An-Nazi'at: {But as for him who feared standing before his Lord and restrained himself from [following] his desires, then indeed, Paradise will be [his] refuge.} [An-Nazi'at: 40-41]. Upon hearing "restraining oneself from desires," the mind might immediately turn to curbing forbidden lusts and avoiding sin, which is a valid and integral part of the intended meaning. But is this the only aspect of reprehensible "desires"? Deep

reflection reveals that passion has intellectual and psychological dimensions that are no less dangerous, and that prohibiting it is not merely suppressing desires, but rather a process of liberating the mind and purifying the soul, opening the doors of insight and leading to the "paradise" of understanding and tranquility, whether in the realm of this world or in the realm of the hereafter.

What is the "desire" that warrants prohibition?

The word "desire" in classical Arabic carries connotations of inclination, decline, and fall. In the Quranic context, its meaning expands to encompass every inclination and deviation of the soul from the path of truth and righteousness, manifesting in various forms:

1. The desires of lust: Giving in to physical and material desires that contradict God's limits and laws, such as pursuing forbidden pleasures or being obsessed with worldly things and forgetting the Hereafter.
2. The allure of doubts and preconceived notions: This is perhaps the most dangerous aspect of reflection. It signifies a tendency towards preconceived ideas, dogmatism towards opinions and doctrines, following conjecture, and rejecting facts simply because they contradict established norms or come from those with whom we disagree. It is clinging to rigid traditions without scrutiny and believing one possesses absolute truth.
3. Bias in understanding and interpreting texts: This presents a significant challenge for those who reflect upon them. It is the tendency to twist the meanings of texts to conform to a preconceived understanding or hidden desire, or to interpret verses in a way that serves personal or sectarian interests, rather than adhering to the true meanings and objectives of the Quran. This bias is what might lead some to exploit verses of mercy to justify leniency, or verses of strength to justify extremism and fanaticism, which is precisely what the previous verses in Surah An-Nazi'at warned against when discussing "tyranny."

Why is "restraining oneself from desires" the key to insight?

Passion, in all its forms, acts as a thick veil covering the heart and mind, preventing the light of guidance from reaching them and distorting the vision of reality.

- Following one's desires blinds the insight, as God Almighty said: {Have you seen the one who takes his desires as his god, and God has led him astray knowingly and sealed his hearing and his heart and placed a veil over his sight?} [Al-Jathiyah: 23]. Following one's desires makes a person a prisoner of his preconceived notions and whims, causing him to lose the ability to objectively distinguish between right and wrong, and rendering him incapable of receiving guidance, even if it comes in clear signs.
- Passion hinders reflection: True reflection requires objectivity, impartiality, and a clear mind. A soul controlled by passion seeks in the Quran what supports its own views and opinions, while ignoring or distorting what contradicts them. This negates the process of reflection and reduces it to merely projecting preconceived notions onto the text.
- Passion is the foundation of tyranny and deviation: As we saw in the previous verses, tyranny—"exceeding the bounds"—often stems from preferring worldly life and following one's desires. This tyranny, in turn, hardens the heart and darkens the mind, closing the doors to understanding and mercy.

"Self-Restraint": A Continuous Struggle Towards Liberation

"Restraining oneself from desires" is not merely a momentary decision, but a continuous process of striving and constant purification. It requires:

1. Self-awareness: Recognizing the motives of the self, its hidden tendencies, and its intellectual and emotional desires.
2. Knowledge of the truth: being guided by the Qur'an, the authentic Sunnah, and sound reason to know what is right and what is whim.
3. Objectivity and impartiality: striving to understand things as they are, not as we wish them to be.
4. Intellectual courage: The willingness to review and abandon preconceived ideas if they prove to be wrong, even if they are dear to oneself or inherited.

5. Seeking God's help: Acknowledging human weakness and asking God for help and guidance to overcome desires.

"For Paradise is the abode": The fruit of liberation and clarity of vision

When a person succeeds in this struggle and frees his mind and heart from the tyranny of desire, he reaps great fruits that represent an immediate "paradise" in this worldly life:

- Clarity of insight and light of understanding: New horizons open up before him in understanding the Book of God, the laws of the universe, and the principles of life.
- Tranquility and inner peace: He is freed from anxiety, doubt, and turmoil resulting from following conflicting desires, and finds inner peace and true contentment.
- Wisdom and balance: He becomes able to see things from multiple angles, make balanced judgments, and make sound decisions.
- Spiritual strength: Feeling close to God, trusting in His way, and being able to face life's challenges with faith and steadfastness.

This state of serenity, light, and tranquility is the "paradise" to which those who fear their Lord and restrain their souls from desires will retreat. It is the safe haven that protects its possessor from the vicissitudes of passions and the darkness of ignorance, and it is the best introduction to the eternal paradise of eternity.

conclusion:

The command to restrain oneself from desires in Surah An-Nazi'at is a fundamental call to liberate humanity from the greatest obstacles to sound understanding and righteous conduct. It is not merely the suppression of instincts, but rather a process of elevating the mind and spirit to transcend subjectivity and personal inclinations, ultimately reaching objectivity and truth. In this struggle against desires lies the key to insight, the path to tranquility, and the gateway to Paradise, whose features begin to appear in the believer's life here and now, before being fully realized in the

Hereafter. It is the methodology that transforms the Quran from a mere text to be recited into a guiding light, a source of strength, and a true refuge for the soul.

4.2 The struggle between the lower self and spiritual elevation in the story of Joseph

In Yasser Ahmed's symbolic reading, Surah Yusuf delves into the depths of the human psyche, revealing its perpetual struggle between good and evil, and illustrating the path of spiritual ascension through self-discipline and overcoming challenges. The story becomes a living laboratory for understanding the dynamics of the soul, particularly the role of the "self-inclined to evil" and how to overcome it to reach a state of inner peace and purity.

Potiphar's wife and the embodiment of the commanding soul:

Yasser Ahmed believes that the character of "Al-Aziz's wife" transcends her historical role in the story to become a powerful embodiment of **"The soul that incites evil"** Which lies within every human being. This soul, by its very nature, tends towards passions and desires, and seeks to seduce the purest and most sublime aspect of the self, which is represented by "Joseph" or "her boy," as she calls him in the moment of temptation.

"Her seduction" The temptation to tempt Joseph was not merely an attempt to lead him into sin, but a symbol of the fierce and ongoing internal struggle between his lower self and his conscience and higher values. It was the base self's attempt to control and dominate the beautiful and pure essence within him. Herein lies the power of will; Joseph's steadfast resistance to this temptation and his refusal to yield to it, despite his strength and apparent vulnerability, symbolize adherence to spiritual and moral principles and values, and the human capacity to uphold the inner "Joseph" against the insistent demands of his lower self.

Prison: A station for moral and spiritual reform.

In this context, the "prison" that Joseph entered is not seen as a mere punishment or defeat, but rather as an inevitable and necessary stage in his journey of spiritual

ascension. Yasser Ahmed calls it a stage. **"Spiritual refinement and reform"** Joseph's imprisonment *after* His resistance to temptation reveals an important truth: that adhering to what is right and choosing the straight path may outwardly lead to difficulties, challenges, and trials. It may seem like a "fall," but in reality, it is part of a process of "falling upwards."

Prison symbolizes voluntary or involuntary isolation, a time for reflection and self-examination, an opportunity to purify oneself of impurities, strengthen one's will, and refine one's spirit. It is an ordeal that builds character, making it more resilient and pure, and preparing one to bear greater responsibilities later on. Without this stage of refinement, Joseph's inner maturity might not be complete, preventing him from leading Egypt—a symbol of empowerment and influence.

Freeing oneself from negativity is a prerequisite for advancement:

Joseph's journey, including his struggle with his brothers and his own lower self, confirms that spiritual ascension and reaching the inner state of "Joseph"—"purity, clarity, and empowerment"—necessarily requires **Freedom from negative thoughts and feelings** These negative traits, represented by Joseph's brothers (envy, hatred, jealousy, revenge, ignorance) and the commanding self (lust, love of control, deviance), are the real constraints that shackle the soul and hinder its progress.

Giving up these reprehensible qualities and constantly striving against the commanding self is the way to move towards "the highest," to restore inner beauty and purity, and to achieve peace with oneself and with others.

From this perspective, Surah Yusuf becomes a practical and profound psychological guide for overcoming negative forces within oneself. It describes a journey of spiritual ascension that unfolds through patience in the face of adversity, adherence to values in the face of temptations, and continuous self-discipline, culminating in empowerment, purification, and the realization of the "Yusuf" that lies dormant within every human being.

4.3 Secrets of the Seekers: Quranic Wisdom in Preserving Spiritual Energy

On the journey to God, the believer's heart opens to divine insights and lights, allowing them to see things with a different clarity and broaden their awareness to deeper meanings. This stage of spiritual awakening is a great blessing, but it is also a delicate one, requiring wisdom, silence, and contemplation. Revealing everything that overflows from the heart at the wrong time and to someone unworthy may steal one's spiritual energy and dim their inner light.

Silence is strength, and keeping some spiritual secrets to oneself is not isolation, but rather a protection of the soul from potential pitfalls. In this context, we can draw inspiration from human wisdom and reformulate it in light of the Quran and Sunnah to present five fundamental principles for preserving the treasure of inner awareness.

1. Certainty comes from the light of insight, not from the vanity of sight.

When God opens your heart, He may grant you penetrating insight, a light He casts into the heart, enabling you to see the truth of things. This certainty is not arrogance, but rather the fruit of faith and piety. However, displaying this absolute certainty before everyone may arouse their envy and malice. For the human soul is inherently inclined towards envy, as the Prophet Muhammad (peace be upon him) said: "Seek help in fulfilling your needs through secrecy, for every possessor of a blessing is envied."

Revealing your certainty might be misinterpreted as arrogance or a claim to absolute knowledge, making you a target for pointless arguments that drain your energy. The solution is not to abandon your insight, but to keep it to yourself, treat people with wisdom and gentleness, and entrust matters to God. True certainty resides in the heart, and its strength lies in its connection with God, not in proclaiming it publicly.

2. A map of self-struggle: Seek help in fulfilling your needs through secrecy.

Spiritual awakening is a structured journey of self-discipline, in which the individual strives to purify and cleanse themselves of desires and flaws. This journey has its own map; you know your weaknesses and work to strengthen them, your sins and strive to abandon them, and the acts of obedience you seek to persevere in.

Revealing this personal map, especially at the beginning of your journey, may give Satan and those who lie in wait for you a way to tempt you or discourage you. They will try to bring you back to your old habits or make you doubt your ability to change. Therefore, work on purifying yourself silently and steadily, and let your actions and the fruits of your transformation speak for themselves. Remember the advice of the Prophet Jacob to his son Joseph, peace be upon them both: "O my son, do not relate your vision to your brothers, lest they devise a plot against you."² Some good things grow better in secret.

3. God's limits in relationships: between forgiveness and firmness

As awareness grows, one's approach to betrayal and harm changes. Whereas previously one might blame oneself or be lax in upholding one's rights, one learns to establish clear boundaries derived from God's law. These boundaries are not based on cruelty or revenge, but rather on wisdom and the application of the principle, "You will neither wrong nor be wronged."

Explicitly declaring these boundaries might provoke those with malicious intent to test and challenge you. But the wise believer sets his limits firmly yet quietly. He forgives and pardons when forgiveness is possible, but when he sees that the harm has become habitual, he withdraws calmly and severs the abusive relationship without argument, leaving the offender in his confusion. For wisdom lies not in threats and intimidation, but in the silent action that preserves one's dignity and faith.

5. The Gift of Adversity: When Wounds Become Wisdom

Every seeker on the path to God must pass through trials and tribulations that refine and purify their soul. Before spiritual awakening, these trials may be a source of pain and complaint, but afterward, they transform into a divine gift and a source of

wisdom and strength. You realize that this pain was a cure for a sickness in your heart, and that this shock was the reason for your closeness to God.

But sharing this profound experience with someone still trapped in a victim mentality can be dangerous. They might unwittingly drag you back into the role of the "wounded" one from whom God healed you, offering you pity when you are in a position of strength and wisdom. Your healing reminds them of their own weakness, and they might try to return you to your old state to justify their own inaction. Therefore, share your wisdom with those who are worthy of it, offering it as medicine for those seeking healing, not as a story to elicit sympathy.

6. Strategic humility: concealing perfection to protect against hypocrisy and the evil eye.

When a servant strives against his own desires, God refines his character and improves his dealings with people, so he becomes able to navigate various social situations with wisdom and flexibility. However, displaying this "perfection" in behavior may lead to two pitfalls: the first is hypocrisy and self-admiration, and the second is arousing people's envy and feelings of inferiority, which drives them to analyze every move you make and search for your flaws.

The solution lies in what might be called "strategic humility." This means not only concealing your material blessings, but sometimes even your moral integrity. Don't feign flaws; instead, be a simple, humble person. Don't exaggerate your wisdom or your ability to understand the deeper meaning of things. This humility protects others from feeling threatened and shields you from the temptations of hypocrisy and the evil eye of envious people. True humility is being perfect in your own eyes before God, while others see you as a brother, close to them, in whose presence they feel neither awe nor inferiority.

conclusion

These five secrets are not an invitation to isolation or manipulation, but rather a call to wisdom in dealing with what is most precious to humankind: our spiritual awareness and our connection with God. True strength lies not in what we reveal,

but in what we see and understand while choosing silence. Silence combined with awareness creates an inner strength that protects your journey to God from external storms, making you like the sea: calm in its depths, even if its surface is sometimes turbulent.

4.4 From "Cosmic Vibration" to Certainty in God: An Islamic Perspective on the Power of Thought and Prayer

In a world teeming with ideas about cosmic energy and the law of attraction, a profound and deeply rooted Islamic perspective stands out, offering a more authentic and powerful explanation of the relationship between humanity and its Creator, and how one's inner state can shape reality. While some speak of "vibrations" and "frequencies" that humans send to the universe, Islam emphasizes higher concepts such as certainty, trust in God, supplication, and reliance on Him, considering them the keys to goodness and blessings in the believer's life.

The universe is not a mirror of energy; rather, God is the one who answers.

The idea that the universe "responds" to human vibrations is essentially a simplification of a deeper and greater relationship. In the Islamic perspective, the universe is not a conscious entity that responds, but rather God's creation, a testament to His greatness, operating according to precise divine laws. The true responder is not the physical universe, but God Almighty, the All-Hearing, the Ever-Near. God says in His Holy Book: **"And your Lord says, 'Call upon Me; I will respond to you.'"** (Ghafir:). This explicit divine promise puts the relationship in its correct framework: a relationship between a servant and his Creator, and not between a human being and an inanimate universe.

"Inner Vibration": From Optimism to Certainty

What is called "wavering faith" or "hesitation" can be understood in Islam as the state of one's heartfelt belief. It is a state of unwavering certainty and trust in God,

free from any doubt. In a hadith qudsi, God Almighty says: "**I am as My servant thinks of Me.**" (Narrated by Al-Bukhari and Muslim). This hadith is the cornerstone of understanding this relationship; God deals with His servant according to his expectations of Him. If he has good expectations of God, hope, and certainty of a response, then that will be granted to him. But if doubt or despair enters his heart, then he has left himself to his own devices. The issue is not about sending out a "positive frequency," but rather about achieving true "certainty" that God is All-Powerful, Generous, and Merciful.

Response barriers: cardiac lesions, not "contradictory frequencies".

The original text states that fear, haste, and a desire for control impede the flow of the universe. These concepts have their counterparts in Islam, considered spiritual ailments that hinder the acceptance of the blessings of supplication.

- **The wheel:** Impatience in supplication stems from a lack of faith in God. The Prophet (peace and blessings be upon him) said: "The supplication of one of you will be answered as long as he does not become impatient and say, 'I supplicated but my supplication was not answered.'" Patience is the key to relief, and trusting that God's timing is all good is part of complete reliance on Him.
- **Fear and doubt:** Prayer offered with a heedless, distracted heart will not be answered. Certainty that God will respond is a fundamental condition. Fear of not having one's wish granted is, in reality, a weakness of faith in God's power and generosity.
- **Attempting to control:** It is the opposite of trusting in God, which is entrusting all matters to Him while taking legitimate means. The believer strives and works, then entrusts the matter to the One who manages all affairs, reassured by God's choice.

Keys to the strength of faith: gratitude, remembrance, and silence

Instead of "rituals" aimed at aligning vibrations, Islam offers spiritual and physical worship to purify the soul and strengthen its connection with God:

- **Thanks (gratitude):**Gratitude is not merely a feeling, but a great act of worship and a promise of increase. God Almighty said:"**If you are grateful, I will surely increase you [in favor].**"(Abraham:). Gratitude is an acknowledgment that the blessing is from God, and this acknowledgment in itself opens the doors to more of His bounty.
- **Remembrance and silence (contemplation):**Silence in Islam is not idleness, but rather an opportunity to reflect upon God's creation and remember Him. Remembrance brings peace to the heart, as God says, "Verily, in the remembrance of God do hearts find rest" (Quran 13:28). It is a means of purifying the mind from impurities and anxieties, and focusing on the Creator's magnificence, thus strengthening one's faith.
- **Prayer:**It is worship, as the Prophet, peace and blessings be upon him, informed us. It is not merely a "request," but rather a demonstration of one's need for God and an acknowledgment of His absolute power, and it is the strongest bridge of communication between the servant and his Lord.

In summary: From engineer of reality to servant of the Lord of the Universe

True power does not lie in believing that one is the "architect of one's own reality" or a "participant in creation" through one's thoughts; this is a concept that can lead to arrogance. True power in Islam lies in achieving pure servitude to God.

When a Muslim understands that all his thoughts, feelings, and abilities come from God, and that he must use these blessings in obedience to Him, placing absolute trust in His promise and maintaining a positive outlook in times of ease and hardship, then he will attain sufficiency, victory, and tranquility. This is not because the universe responded to his prayers, but because the Lord of the universe, the Generous Bestower, responded to His servant who was sincere in his supplication, his faith, and his reliance on Him.

4.5 Surah Ash-Shams: An oath by the universe affirming the inevitability of choice in the soul's journey.

A reading on the traditions of awareness and purification

introduction:

Surah Ash-Shams, with its majestic cosmic oath that progresses from the sun and its brightness to the soul and its perfection, then connects this to success and failure and the story of Thamud, presents a unique Quranic tableau that invites us to reflect on God's laws governing the universe and the soul, and on humankind's responsibility for its choices. Is the oath here merely an exaltation of these creations? Is the story of Thamud simply a historical event? Or does the surah, through the methodology of "Quranic linguistic jurisprudence" that delves into the meanings of names and symbols, reveal an organic relationship between the order of the universe and the order of the soul, and offer a divine framework for the journey of human consciousness between the radiance of truth ("the sun") and the gamble of choice ("the moon"), ultimately leading to the purification or corruption of the soul?

1. The cosmic section: The laws of clarity, sequence, and choice:

By the sun and its brightness, and the moon when it follows it, and the day when it reveals it, and the night when it covers it...

- **The sun and its brightness:** The oath by "the sun" is "a symbol of perfect clarity of vision and revealing truth" and "its morning light" is "the moment of its clarity and brightness that calls for attention and questioning." It is the moment of the manifestation of truth.
- **If the moon follows it:** The oath with the "moon" is a "symbol of appreciation, keeping the course, reflected light" in its following of the sun. This "following" may symbolize **The stage of choice and intellectual gambling** Which follows the clarity of the truth. After the sun, "the truth,"

becomes clear, it is the moon's turn, "the predestined and chosen mind," to decide how it will deal with this clarity.

- **Day and night:**The oath is based on the two results of this choice: either "day" "a symbol of clarity, revelation and practical application of the truth", or "night" "a symbol of obscurity, concealment and covering resulting from turning away or going astray".
- **Heaven, earth and soul:**The oath by creating "the heavens" (a symbol of loftiness and supreme laws), "the earth" (a symbol of reality and application), and "the soul" and its perfection, confirms that these laws encompass both the physical universe and the human soul.

2. Inspiration of the soul: Between depravity and piety:

﴿Then He inspired it [with discernment of] its wickedness and its righteousness﴾: The human soul, after being perfected, was inspired with the ability to choose between two opposing paths:

- **Immorality (F J R):**Explosion, unfolding, going off course, perhaps represent **Unleashing potential, striving for expansion, adventure, and free choice**"It could be positive or negative."
- **Piety (or piety):** control, prevention, adherence to limits. It represents self-discipline and choosing the safe path that adheres to the Sunnah.

3. The responsibility of choice: endorsement or discrediting?

"He has certainly succeeded who purifies it, and he has certainly failed who corrupts it." Success and failure are directly related to how a person deals with this dual inspiration and his free choice.

- **The endorsement "Z K W":**Developing and purifying the self and directing its "immorality," its "energy and ability to expand" towards goodness and advancement, while adhering to its "piety."
- **The "DSS" cover-up:**Hiding and burying oneself under layers of ignorance, passion, and disbelief, and dissipating one's energy in evil and deviance.

3. Thamud and Tyranny: A Model of Disappointment and Deception:

Thamud denied the truth in their transgression, when their most wretched one was sent forth... and they hamstrung her...

- **Practical model:**The story of Thamud comes as a practical application of the fate of those who choose "deception".
- **Denying tyranny:**They lied about the obvious facts, "the sun," because of their tyranny and arrogance.
- **The emergence of the most wretched:**A symbol of the emergence and choice of the unfortunate path of "deviation from the truth".
- **The camel was slaughtered:**A symbol of disabling divine law and violating the clear Sunnah brought by their Messenger.
- **Rumbling and leveling:**The inevitable consequence of this destructive choice is "ruin and leveling to the ground".
- **And he does not fear its consequences.**Emphasis is placed on the fact that the consequences of actions and violations of customs are strict laws that are not subject to fear or favoritism.

conclusion:

Surah Ash-Shams presents us with a complete cosmic and psychological picture, beginning with an oath by the clear laws of the universe, "the sun and the moon..." to emphasize a fundamental truth about the human soul: the capacity and responsibility to choose between the paths of purification and corruption, between transgression guided by piety and tyranny leading to destruction. The story of Thamud is not merely history, but a constant warning against the consequences of disbelief, tyranny, and violating God's laws in the universe and within oneself. It is an invitation to every soul to choose salvation by purifying itself, walking in the light of the "sun" of truth, and appreciating the "moon" of responsible choice, before the "night" of disappointment and loss descends upon it.

4.6 Deciphering the Quran: From "Al-Baqarah" and "Al-Ajl" to "At-Tur" and its related ideas

The methodology of "Quranic Linguistic Jurisprudence," as presented by Ahmed Yasser, is distinguished by its ability to transcend the superficial, literal interpretation of Quranic words and concepts, delving instead into their profound symbolic and functional meanings. This methodology does not limit itself to the lexical meaning or

the immediate historical context, but rather seeks to uncover the layers of meaning inherent in the structure of Quranic language and its connection to human experience on its journey toward awareness and development. This is clearly evident in its innovative interpretation of certain well-known Quranic terms and stories.

"Al-Tur": a symbol of evolution, not a physical mountain.

When the Quran speaks of "the Mount," the meaning transcends the physical mountain we know. "The Mount" here represents... **"Evolutionary situation"** This is a stage of ascension and growth in awareness and knowledge. The rejection of this "stage and evolution," as the speaker points out, does not merely signify a rejection of Mount Sinai, but rather a rejection of the principle of spiritual and intellectual development and growth, which is a divine law in creation and governance. Clinging to stagnation and resisting change is a rejection of ascending to this "stage."

"The cow": a symbol of reactionary ideas, not of the animal itself.

The text offers a radical interpretation of the concept of "the cow," asserting that anyone who believes the surah refers to merely an animal "neither understands what a cow means nor what the Quran means at all." For "the cow" here symbolizes... **"The reactionary, patriarchal ideas that we keep milking day and night."** It represents rigid intellectual and ideological legacies, outdated traditions, and beliefs clung to unconsciously and uncritically, simply because they are what we inherited from our forefathers. "Milking" this intellectual cow symbolizes the sterile continuation of regurgitating these ideas, which, as the speaker emphasizes, "offer no nourishment, I swear to God," but rather "bring darkness upon ourselves." The explicit Quranic call in the surah to "slaughter the cow" becomes, in this interpretation, a powerful and decisive call. **To "slaughter those virgins and stop milking them completely"** That is, a radical abandonment of these hindering legacies, liberation from the constraints of blind imitation, and opening the way to receiving true light and knowledge.

"The calf": a symbol of attachment to the old ways and resistance to progress.

The concept of "calf" is directly related to the concept of "cow." It is not the animal calf that was worshipped, but rather symbolizes... **"The state of readiness for what**

was evacuated or emanated from them from ancient patriarchal ideas"It is a symbol of an intense attachment to tradition, a hasty clinging to it, and a rejection of the "stage and evolution" brought by Moses, peace be upon him. The reference to the broken letter 'ayn in "the calf" may linguistically confirm that it is an internal psychological and intellectual state, not merely an external object. God's statement, "And they were made to drink the calf into their hearts because of their disbelief," depicts the depth of their saturation with this attachment to the old ways and their resistance to renewal, and how this became an integral part of their being and a cause of their disbelief.

"The Daughters of Lot": A symbol of new creative ideas:

In a striking interpretation of the story of Lot (peace be upon him), Ahmed Yasser argues that Lot's offer to his people, "These are my daughters; they are purer for you," cannot be understood in its literal sense. Rather, "my daughters" here represents..."**Daughters of Ideas**"These were the new, creative, and pure ideas that Lot presented to his people as an alternative to their deviations and corruption. These ideas sprang from the wellspring of divine revelation or sound human nature. The people's fear of these "daughters" and their preference for misguidance represent the inherent fear of rigid, outdated societies of any new thought that threatens their corrupt or stagnant system, even if that new thought is the purest and most pristine.

Conclusion: The Qur'an as a renewed symbolic discourse:

This approach to deciphering the Quran, which Ahmed Yasser applies to these examples, transforms the Quranic text from a mere history book or legal text in the literal sense into a living and dynamic symbolic discourse that addresses the core of human experience in its struggle between the old and the new, between stagnation and progress, between darkness and light. It invites us to read the Quran with an open mind and penetrating insight, to explore the layers of its profound meanings and connect them to our intellectual and spiritual reality, thus liberating its timeless message from the constraints of rigid, literal interpretation.

4.7 The dynamics of divine truth: "God is ever-active" and the challenge of intellectual stagnation

The text we are analyzing presents a pivotal idea that forms the cornerstone of understanding the relationship between humanity and divine truth: the idea of dynamism and continuous renewal. The speaker, drawing on the lens of "Quranic linguistic jurisprudence," which rejects stagnation, strongly criticizes the clinging to the old ways and blind imitation prevalent in some circles, considering it a major obstacle to spiritual and intellectual development, and a contradiction of the fundamental truth that "God is ever-active in His affairs."

"Every day He is engaged in some affair": A year of continuous renewal.

The Quranic phrase "Every day He is engaged in some affair" (Ar-Rahman: 29) is not merely a description of God's power and greatness, but rather, according to this interpretation, a declaration of **A divine and universal law governs existence: renewal, change, and continuous progress.** Creation is not a finished process, but a divine act renewed every moment. This necessarily requires humankind, created within this ever-renewing universe, to be in a constant state of... **Development in understanding and adapting to new developments and striving for perfection.**

The speaker uses **Examples include vaccines and medicines** To illustrate this point brilliantly: what was an effective treatment or "light" in a particular era may lose its efficacy in the face of evolving disease (viruses being an example). Continuing to use an "old serum" in the face of viral evolution is the very essence of stagnation and destruction. The same applies to religious understanding and knowledge; what was a suitable understanding or "light" for a bygone era may no longer be sufficient or even correct to meet the challenges of the new age and God's ever-changing ways within it. This necessitates a continuous search for... **"The new serum, the new concept, the new interpretation".**

Criticism of blind imitation ("what we found our fathers doing"):

In the face of this divine renewal, the logic of blind imitation stands as a major obstacle. The text strongly criticizes the saying: **"Rather, we follow what we found our fathers doing."** He sees in it an embodiment of resistance to guidance and

clinging to ignorance simply because it is inherited. The fundamental question that the Quran poses and that the speaker highlights is: What if the forefathers themselves "did not understand anything nor were they guided"? Blindly clinging to "old traditions," as the speaker calls them, and to "milking the cow" of thought, is the direct cause of being deprived of new enlightenment and of attaining high spiritual stations.

"Laylat al-Qadr": The state of attaining a new divine status:

The text offers an innovative interpretation of the concept of "Laylat al-Qadr" (the Night of Decree), moving it beyond its fixed temporal framework to a renewed spiritual and intellectual state. It is not merely a night of worship for those who cling to the old ways without awareness, but rather...**A state that a person reaches** When his striving and effort align with God's new purpose in that particular day or stage. It is a moment **"Renewed obedience to God's commands"** and the conscious pursuit of **"The New Understanding"** And to break free from the darkness of intellectual stagnation and imitation.

This is the night/state in which it descends **"The New Queens"** New knowledge and spiritual guidance are for those who are prepared for it. But those who insist on clinging to outdated notions and clinging to the past will never reach this night and receive its light. Here, "destiny" is not merely time, but rather achieving harmony with the ever-renewing divine "destiny."

The call for a renewed "Islam":

The only way to keep up with the dynamic of "every day is a new beginning" is **"Islam" in its deepest sense** Submission to the ever-renewing truth, obedience to evolving guidance, and compliance with God's commands as they manifest at every stage. This requires **"Reject what we found our fathers doing."** If it contradicts reason and guidance, and **"Following what God has revealed"** With renewed understanding and enlightened awareness. The divine defense, "God defends those who believe," is a defense of those who submit to the renewed truth, not of those who are frozen in an old understanding.

conclusion:

This analysis presents a powerful call for an intellectual and spiritual revolution, a call to reject stagnation and blind imitation, and to adopt a dynamic approach to understanding religion and life. It affirms that true faith is not clinging to the past, but rather a living and continuous interaction with the ever-renewing "divine will," and a persistent endeavor to understand and apply His message in a way that addresses the challenges of the age. This, it asserts, is the only path to attaining true "Laylat al-Qadr" (the Night of Power) and fulfilling the divine promise.

4.8 Knowing the Worshipped and the Educated: Distinguishing between "God" and "Lord" in the Journey of Awareness

The precise distinction between the concepts of "God" and "Lord" is a central issue in monotheistic understanding, and this distinction acquires particular importance in reading the text we are analyzing, which focuses on the necessity of identifying sources of guidance and reference in human life to avoid subtle idolatry or following false paths. "The Jurisprudence of the Qur'anic Language," as presented by the speaker, offers an analytical tool for uncovering the profound meanings of these two terms and their impact on human intellectual and spiritual development.

"God": The focus of attention and source of references:

Ahmed Yasser emphasizes that "God" in the Quranic concept is not necessarily limited to the divine essence "Allah." Rather, "God" is **That which man worships and to which he turns entirely, making it the supreme source and ultimate reference for his thought, knowledge, psychology, and values.** It is the pole around which human life revolves and upon which perceptions and decisions are built.

This "god" may be the One and Only God, and this is the essence of monotheism that liberates humanity. However, as the Quran clearly warns and the speaker emphasizes, humans may take other gods besides God: **"Have you seen the one who takes his own desires as his god?"** Thus, personal desires, whims, and unbridled

passions can become the guiding force, the "god" to be worshipped and followed. Similarly, the devil, outdated traditions, tyrannical authority, or any idea or principle granted this supreme status as a reference point can be the true "god" of humankind. Knowing your true "god," the source of your references, is the first and most essential step in defining your identity and your direction.

"The Lord": Master, Educator, and Source of Sustainability:

As for "the Lord," it carries a meaning **The master, the owner, the educator, the manager, the reformer, the one who oversees, cares for, and develops the thing.** Although the absolute "Lord" is God Almighty, "Lord of the Worlds," the text acknowledges that the term may be used in other contexts to refer to the one who plays the role of education, guidance, and care in a restricted manner, such as "head of the family," or "employer."

The great importance of the concept of "God" lies in His role as a source of education and guidance. **Human consciousness, behavior, and values are shaped** The fundamental question here is: Who "raises" and guides you? From whom do you derive your knowledge, concepts, and values upon which you build your life? Your Lord may be God Almighty, who raises you through His cosmic and Quranic signs, and through His messengers and guidance. However, your true "lord" may be Satan, who commands evil and immorality and embellishes falsehood, or it may be outdated customs and traditions that raise you and shape your behavior unconsciously, or it may be a sheikh, thinker, social system, or media outlet that cultivates your thoughts and directs your convictions. The story of Joseph highlights that God is the "Raising One" who taught him knowledge directly from Himself.

Practical monotheism: Equating "Lord" and "God":

The danger of confusing or separating "Lord" from "God" lies in the fact that it leads to polytheism or misguidance. A person may believe that he worships "God" as a "God," but in reality he receives his upbringing, guidance, and values from another "Lord" (desire, society, traditions...).

True monotheism, as understood by this interpretation, is only complete when **When "Lord" becomes synonymous with "God" in a person's life** That is, when it is **God Almighty is the one and only "God"**. Which represents the highest source of

intellectual, psychological, and doctrinal reference, and is at the same time **The one and only "Lord"** Which represents the source of education, guidance, and legislation to which we submit, whose laws we follow, and to which we surrender all matters.

Conclusion: Awareness of reference and education:

The distinction the text makes between "God" and "Lord," from the perspective of Qur'anic linguistic jurisprudence, is not merely an intellectual or linguistic luxury, but a crucial practical tool for the journey of human consciousness. It calls us to a critical and honest review of our sources of reference—our "gods"—and the sources of our upbringing and guidance—our "lords." Only through this awareness and this distinction can we liberate ourselves from hidden forms of servitude and unify our direction towards God Almighty alone, as God and Lord, thereby achieving pure monotheism, which is the essence of the divine message and the foundation of success in this world and the hereafter.

4.9 Surah Ad-Duha: From the still night of doubt to the dawn of certainty and renewal

"A reading of the journey of human consciousness"

introduction:

Surah Ad-Duha comes as a healing balm and a warm message of reassurance in the heart of the Holy Quran. It is often read as a private address to the Prophet Muhammad (peace be upon him) during a period of lull in revelation. But is the surah confined to this historical context? Or does it, with the profound language of the Quran, address every human soul striving on the paths of knowledge and certainty, and experiencing moments of "morning" (or "struggle") and "the still night of doubt"? The methodology of "Qur'anic Linguistic Understanding," by deconstructing the symbols of the surah—"morning," "night," "farewell," "estrangement," "orphanhood," "misguidance," "destitution," etc.—reveals an existential and epistemological journey undertaken by every seeker of truth.

1. The oath by the morning and the night: an oath by the time of transformations:

✠By the morning brightness * And by the night when it covers with darkness✠: The oath is not merely by times of the day, but by two successive existential states:

- **morn:**It represents **A moment of effort, struggle, and relentless pursuit of knowledge or escape from a difficult reality.** It is a time of "sacrifice" and exerting effort, which may cause the chest to feel constricted. "Sacrifice" = pressure that limits movement.
- **When the night is still:**It represents **A period of stillness, stagnation, doubt, confusion, and a lack of inspiration or clarity of vision.** Which may befall the traveler on his path. It is the night of lethargy in which everything is still.

2. Divine reassurance: constant companionship and bestowal:

✠Your Lord has neither forsaken you nor detested you✠: The answer to the oath comes as a profound divine reassurance in the heart of this tranquil night:

- Your Lord has not forsaken you: not only "He has not left you," but "all that your Lord has instilled in you of innate nature, abilities, and prior knowledge has not gone to waste, nor has He abandoned you." The foundation is there, and the seed is still there.
- And He did not despise you: not only did He not hate you, but He did not diminish your worth or the good, favor, and success He had prepared for you. Divine bestowal has not ceased and will not cease.

3. The promise of the future: giving and satisfaction:

And the Hereafter is better for you than the first life. And your Lord will surely give you, and you will be satisfied.

- **The other is better:**The future, the hereafter, will be better than the present state. There is always hope for progress and improvement.
- **Giving and contentment:**The divine promise of continuous giving, "And your Lord will surely give you," is not only a material gift, but a gift of **Knowledge, wisdom, and the ability to understand and act** This giving will lead to a state

of "satisfaction," that is **Uprightness, tranquility, the ability to control oneself, and walking the right path.**

4. Recalling previous divine providence:

"Did He not find you an orphan and give you refuge? And He found you lost and guided you. And He found you poor and enriched you?" These verses come as a tangible reminder that God did not abandon His servant in his previous stages of weakness, which are symbolic stages that every person goes through on his journey.

- **Orphanhood:** condition **The need for reference and intellectual or spiritual support**"Immaturity." And God is the one who "shelters" and provides this support.
- **Misguidance:** a state of confusion, bewilderment, and loss of direction. God is the one who guides and reveals the path.
- **Family:** condition **Dependence and lack of intellectual or material independence**God is the one who "sings" and grants sufficiency and independence.

5. Practical guidance: A method for dealing with blessings:

After reassurance and reminders, practical guidance comes as a way of life for those who have emerged from these three darknesses:

- **﴿So as for the orphan, do not oppress him.﴾**Do not prevent or suppress someone who is in the process of cognitive development and seeking support. Be a refuge for them.
- **﴿And as for the beggar, do not repulse him.﴾**Do not rebuke or turn away someone who asks for knowledge or has a need. Be a helper and guide to them.
- **And as for the favor of your Lord, speak of it.**The blessing you were given—"being freed from orphanhood, misguidance, and poverty"—does not belong to you alone. "Speak of it": that is, **Renew it, develop it, publish it, share it with others**Don't stop at what you have achieved, but be a reason for updating and developing yourself and those around you.

conclusion:

Surah Ad-Duha is not merely a consolation for the Prophet (peace and blessings be upon him), but a hymn of hope and a guiding principle for every soul striving on the path of awareness and knowledge. It teaches us that the "night" of doubt and apathy is a natural stage in the journey of "Ad-Duha" (the morning), a journey of striving and sacrifice. It teaches us that God does not abandon His servant who seeks Him, and that divine bestowal continues towards contentment, steadfastness, and certainty. It reminds us of our responsibility upon reaching this point: to nurture the "orphaned" with knowledge, to assist the seeker of truth, and to "renew" God's blessings upon us by spreading and developing them. It is a call to transform our "morning" into giving, our "night" into certainty, and our blessings into continuous renewal.

4.10 Surah At-Tariq: An oath by the journey of man, "the piercing star," through the paths of consciousness "A reading of the journey of creation and the epistemological challenge"

introduction:

Surah At-Tariq begins with a majestic celestial oath: "By the sky and the night-comer," questioning the nature of this "night-comer," describing it as a "piercing star." It then moves on to discuss the creation and preservation of humankind, the Day when secrets will be revealed, and the true nature of the heavens and the earth, concluding by affirming the Quran's decisiveness and the seriousness of the divine command. Are these themes disparate, or are they unified by a single thread connecting them to the "night-comer" by which God swore? The methodology of "Quranic linguistic understanding," by moving beyond interpretations that link the night-comer to a pulsating star and by contemplating the meanings of words within their cosmic and psychological contexts, reveals that the surah paints a comprehensive picture of humankind's journey—the "night-comer"—towards the

gates of knowledge, the human being as the “piercing star” in his creation, formation, and responsibility.

1. "The Nightcomer": The human being striving on the paths of heaven:

The oath by the heavens and the "night visitor" draws attention to a fundamental truth. "The heavens" symbolize loftiness, sublimity, knowledge, and supreme laws. "The night visitor" (from the root "taraqa," meaning "to travel, to traverse, to knock on a door") is not a specific physical star, but rather...**A characteristic of all who tread the paths of heaven and knock on its doors in pursuit of knowledge, elevation, and truth..** that it **The human being himself** In his existential and epistemological journey.

2. And what will make you know what the night visitor is? It is the "piercing star":

And what will make you know what the night visitor is? It is the piercing star. What is the reality of this striving human being? It is the "piercing star".

- **The star "N J M":**A symbol of the unique formation that appears and highlights the "star of the thing," which is made up of combined elements, "components that have come together in content." It is the object that carries within it the potential to appear and shine.
- **The piercing one "Th Q B":**A symbol of the ability to break through barriers, penetrate to the depths, and have a clear and luminous impact.
- **The human being is a "piercing star":**This is the unique being in its creation, "into whom the spirit was breathed," who possesses the ability to be aware, to perceive, to influence, and to penetrate to the truths, and upon whom the pursuit of "the paths" was written. It is a tribute to the status of man and his latent abilities.

3. The Journey of Creation and Formation: From Gushing Water to Return and Power:

“There is no soul but that it has a guardian over it. So let man consider from what he was created. He was created from a fluid emitted, emerging from between the backbone and the ribs. Indeed, He is able to return him.”

- **Divine protection:** Every striving soul is under divine protection and care.
- **Reminder of the original:** An invitation to the "night visitor" to look and reflect on the origin of his humble creation: "flowing water" "a symbol of the simple beginning and latent power".
- **Among the bones and ribs:** This water springs from the interaction of "the solid" (symbol of strength, stability, and firm foundations) and "the ribs" (symbol of nurturing, development, care, and incubation). It is the product of the interaction of strength and potential with care and development, whether in biological or cognitive creation.
- **Indeed, He is able to bring him back.** The One who created and brought him forth is capable of "bringing him back," and this may carry two meanings: restoring him to life after death, and also **The possibility of "reversing" it, delaying it, and reversing it in creation and consciousness.** If it deviates from its correct path, the ability to create is countered by the ability to revert or even regress.

4. Judgment Day and Cosmic Challenges:

On the Day when secrets will be laid bare, he will have no power nor any helper. By the sky which returns [rain], and the earth which splits open.

- **The day when secrets are revealed:** Ultimately, the truth of the human "night visitor's" quest and what he concealed within himself will be tested and revealed.
- **Loss of self-generated power:** At that point, neither his own strength nor his supporters will be of any use to him without him.
- **Global challenges:** The journey of "the Night Visitor" is not easy, for "the sky," the "world of higher laws and knowledge," may "return" him and repel him, and "the earth," "reality," needs to be "split" and opened with effort and knowledge to bring out its treasures.

5. The Qur'an: The decisive word and the path of the one who knocks:

"Indeed, it is a decisive statement, and it is not a jest." In the face of this journey and its challenges, the Quran comes to be **The final and decisive word** The one who

distinguishes between right and wrong, and the serious approach that guides "the seeker" in his journey, and not frivolous or absurd talk.

6. Divine scheming and giving respite to the disbelievers:

"Indeed, they are plotting a scheme, and I am devising a scheme. So give respite to the disbelievers. Grant them a little time."

- **Mutual spite:** There is a "scheme" from the disbelievers "who deny the truth and refrain from striving or cover up the truth" to hinder the path of truth, and there is a divine "scheme" "His laws and plan" that schemes against them and gives them time to reveal their truth and His law is fulfilled.
- **Giving time, not neglecting it:** Giving respite to the disbelievers is not an expression of approval of them, but rather it is part of the divine law to provide an opportunity or to lure them towards their inevitable fate.

conclusion:

Surah At-Tariq, viewed from this profound perspective, is a divine oath concerning the journey of the striving human being, the "At-Tariq," this "piercing star" whom God has honored with creation, consciousness, and the capacity for ascension. It describes his origin, his challenges, his responsibilities, and the inevitability of his submission to the divine laws governing the universe and the self. It affirms that the Quran is the "definitive word" that guides him on this journey, that the ultimate outcome belongs to those who follow the truth and strive diligently, and that God grants respite but does not neglect those who disbelieve and turn away. It is an invitation to every "At-Tariq" to continue knocking on the doors of heaven with awareness, contemplation, and righteous deeds, enlightened by the definitive word, confident that every endeavor has its reward and every journey has an end where secrets are revealed.

4.11 Surah Al-Falaq: Seeking refuge in the Lord of emergence from the shadows of the self

introduction:

Surah Al-Falaq, one of the two blessed chapters of the Quran, is often recited and

understood as a supplication to God for protection from tangible, physical evils: the beasts of the night, the magic of witches, and the evil eye. But are the implications of this great surah, with its cosmic context of "Lord of the Daybreak" and its precise vocabulary of "darkness," "darkness," "blowers," and "knots," limited to this direct understanding? Can the "jurisprudence of the Quranic language," with its methodology of exploring the structural and root meanings of words, reveal deeper dimensions related to seeking refuge from hidden intellectual and psychological evils that arise from the interactions of human existence?

1. "Lord of the Dawn": Lord of the law of emergence and manifestation:

- **The word) "فلق" (falaq) means "dawn" or "spread".** Not just morning or physical separation. The root "ف ل ق" with the interaction of "ف" (separation and activation) and "لق" (meeting and gathering), refers to **The universal law of emergence and manifestation resulting from every encounter and interaction**. It is the "chapter of encounter" from which something new emerges, whether good or bad. God is the Lord and Ruler of this law.

2. "Say, 'I seek refuge'": Awareness and discernment, not fearful refuge:

- Say: It is not merely verbal repetition, but rather an affirmation and an act of speech based on knowledge and understanding.
- **I seek refuge in God:** (ع و ذ) It's not just "I seek refuge and protection." The root "ع ذ" means **"To subdue, understand, and comprehend something"**. "I seek refuge in" means **"I am aware, I discern, and I am protected by..."**. It is a call for a conscious act of discernment and fortification with the methodology of "the Lord of the Dawn".

3. Seeking refuge from emerging evils:

- "From the evil of what He has created": Seeking refuge from the latent evil that may arise as a natural consequence of any process of "creation," interaction, or encounter. Not everything that is created or results from interaction is purely good.

- And from the evil of darkness when it settles: This is not merely the evil of the darkness of night. "Darkness" (ghasiq) – derived from the root meaning "to become obscure" – encompasses all that is vague, ambiguous, and unclear, whether it be thoughts, intentions, or circumstances. "When it settles" (waqab) – derived from the root meaning "to enter, disappear, or vanish" – is the moment when this ambiguity manifests and its negative influence obscures the truth. It is a supplication for protection from the evil of ignorance, doubts, and hidden thoughts that suddenly appear to obscure the truth.
- And from the evil of those who blow on knots: This doesn't refer only to witches. "Those who blow" (an intensive form of "blow") encompasses all souls, ideas, or entities that continuously spread their poison and malicious influence into "knots"—social bonds, intellectual agreements, human relationships, and even psychological ties—with the aim of weakening, dissolving, and corrupting them. It is a supplication for protection from the evil of intellectual and social gossip and the negative influence that unravels bonds.
- And from the evil of an envier when he envies: This is not just the evil eye. Envy is the act of trying to block the path of goodness and blessings for others and prevent them from receiving them. The evil lies not merely in wishing for the loss of blessings, but in the active action and effort resulting from this feeling, which aims to harm the envied person and stop their blessings. This is seeking refuge from the destructive negative energies and actions resulting from envy.

conclusion:

Surah Al-Falaq, through the lens of "Quranic linguistic jurisprudence," transforms from a popular incantation to **Intellectual and psychological shield and way of life** it teaches us that "the dawn"—"interaction and emergence"—is a universal law, and that this emergence may carry hidden evils. It calls us to consciously seek refuge in "the Lord of the Dawn," the "Surrender of this system," not through fear and withdrawal, but through awareness, discernment, and systematic fortification

against: the evil of spontaneous creation, the evil of sudden ambiguity, the evil of souls that corrupt relationships, and the evil of envious and destructive actions. It is a call to be aware of the laws of interaction and to fortify ourselves with God's guidance in confronting its hidden evils.

4.12 Surah Al-Qari'ah: The balance of awareness between the weight of knowledge and the lightness of heedlessness "A reading of the laws of action and reward"

introduction:

Surah Al-Qari'ah, with its resounding name and awe-inspiring description of seemingly cosmic events, comes to shake hearts and awaken minds. Is it merely a description of the horrors of the Day of Judgment, as is commonly believed? Or does "Al-Qari'ah," in the depths of the Quranic language, represent a recurring existential and epistemological state, a decisive moment in which truths are revealed, secrets are exposed, and deeds and thoughts are weighed? The approach of "Quranic linguistic jurisprudence," by transcending literal eschatological interpretations and contemplating the connotations of words like "Al-Qari'ah," "Faraash," "Jibal," "Ahn," "Mawazin," "Thaqalat," "Khaft," "Radiyah," "Hawiyah," and "Nar Hamiyah," reveals that the surah offers a precise scale for evaluating humanity's endeavors on its journey toward awareness and knowledge.

1. "The Striking Calamity": The moment when truths are revealed and consequences are announced:

"The Striking Calamity" is not merely one of the names of the Day of Resurrection; rather, it is the event or situation that strikes like a thunderbolt, revealing the results of one's efforts, bringing forth what was hidden, and clarifying the truth. It is the moment of truth and the inevitable, decisive confrontation, whether for the individual, the nation, or all of humanity. "What is the Striking Calamity? And what will make you know what the Striking Calamity is?" (Quran 101:1-3) This emphasizes the gravity of this moment and its profound impact.

2. The Day of Calamity: The scattering of the superficial and the disappearance of the innate qualities:

On the Day when mankind will be like scattered moths, and the mountains will be like carded wool:

- **People are like scattered moths:** In the moment of "the calamity" and the revelation of truths, the people who live on the surface are scattered, moved by whims and currents without awareness or purpose, like scattered, flying moths.
- **The mountains are like fluffy wool:** "Mountains" here are not just solid rocks, but... **"Innate disposition," deeply ingrained traits, deeply rooted beliefs, and ideas that seem like fixed stakes** At the "Criticism", these mountains will vanish and lose their solidity and cohesion, becoming scattered dust like fluffy wool, revealing their fragility in the face of the great truths.

3. The balance of awareness: between heaviness and lightness:

﴿Then as for him whose scales are heavy * ... And as for him whose scales are light﴾: "Al-Qari'ah" is the Day of Recompense, where the "scales" of man – the result of his striving, his adornment, his deeds, his thoughts, his standards – will be placed on the scale:

- **His scales were heavy:** Not physical weight, but **The weight of value, meaning, usefulness, wisdom, balance, stability, and composure** In his works and ideas, he built his life on solid intellectual and practical foundations.
- **His scales have tipped:** a lack of value, depth, and purpose; superficiality; and a loss of balance and coherence in his work and ideas. He is someone who built his life on illusions, whims, or blind imitation.

4. The outcome of the endeavor: a life of contentment or the abyss of death?

﴿He will be in a pleasant life * ... but his abode will be the abyss﴾:

- **A life of contentment:** He whose scales are heavy with knowledge and good deeds, his life and destiny will be in a state of "contentment" (from

'contentment' = a disciplined and stable vision). A calm, balanced, meaningful life, tempered by wisdom and reassured by certainty.

- **His mother is an abyss:**For those whose scales are light, their “mother” will be their “destiny, fate, and final destination” to the “abyss,” “falling into the void, loss, the unknown, and loss of direction.”
- And what will make you know what it is? It is a blazing fire. This abyss is a "blazing fire," derived from the root "hama," meaning to contain, enclose, and intensely hot. It is not only the fire of the Hereafter, but also the fire of hardship, anxiety, confusion, ignorance, and crises that surround and engulf those who live in a void of meaning and value—a fire that leaves them no escape.

conclusion:

Surah Al-Qari'ah, from the perspective of "Quranic linguistic jurisprudence," is a warning and an invitation to every person to confront their own personal "calamity" every day and every moment. It is a call to "weigh down the scales" with beneficial knowledge, righteous deeds, a sound methodology, and a diligent search for truth, so that our lives may be "content" in this world and the hereafter. And a warning against..."**Lightness of the scales**"The consequences of negligence, ignorance, and following one's desires inevitably lead to a "hellish abyss" and a "blazing fire" of loss, anxiety, and suffering. It is a reminder that our actions and thoughts determine our destinies, and that God's scales of justice are always in place.

4.13 “Indeed, We have granted you Al-Kawthar”: the gift of inherent knowledge, not merely a river in Paradise.

"A reading of the significance of Al-Kawthar"

introduction:

Surah Al-Kawthar, the shortest surah in the Quran, contains a great divine promise to the Prophet Muhammad (peace be upon him): “Indeed, We have granted you Al-Kawthar.” What is this “Al-Kawthar”? The common understanding, based on some

hadiths, connects it to a river in Paradise specifically granted to the Prophet. But does this material, otherworldly meaning encompass the full dimensions of this divine gift described as “Al-Kawthar”? And is it exclusive to the Prophet alone? The methodology of “Quranic linguistic jurisprudence,” by deconstructing the structure of the word and its original meanings, leads us to a deeper and broader understanding of “Al-Kawthar,” linking it to the abundance of knowledge and latent goodness that needs to be activated and contemplated.

1. Deconstructing "Al-Kawthar" (Kawthar): A compressed good with a special quality:

- **The difference between Al-Kawthar and Al-Kathrah:** The Quran is precise in its wording. It did not say, "We have given you much," but rather, "Al-Kawthar." This means that Al-Kawthar is not merely numerical abundance, but rather...**A high degree of specificity with inherent particularity.**
- Analysis of the root "k-w-th-r":
 - "K = define, designate, container" + "W = connect, gather, inner/unseen" + "TH = richness, stability, result" + "R = repetition, change, vision".
 - It may mean “the determination of ‘k’” that links “w” to the renewed and transformative “th” wealth “r”.”
 - Or by analyzing the bladder "co + thr": "co" "from cowa, kowa" may mean **"The specific thing that is closed or has a gap that needs to be uncovered."** "Thar (ثَرَى)" means "wealth" or "tharwa. (ثَرَى)" **"Wealth, abundance, and growth".**
- The integrated meaning: “Al-Kawthar” is “the abundant goodness and great wealth that is hidden and compressed inside a specific container or closed body, which has a special quality due to the letter ‘waw’ and requires effort or discovery to reach it and benefit from it.”

2. Al-Kawthar in the Qur'anic context: The Holy Qur'an itself?

What is this inherent and concentrated goodness bestowed upon the Prophet (peace and blessings be upon him) and his nation? In the context of the final message, it seems that **The Holy Quran is the greatest manifestation of this "Al-Kawthar":**

- **A great deal of good:**It contains an unending abundance of guidance, knowledge, wisdom, and legislation.
- **Compressed and bent:**His verses and words, despite their limited number, carry multiple layers of underlying meanings ("Mathani") and need to be unpacked and pondered.
- **Of particular interest:**He has his own language and unique approach.
- **It needs to be opened and activated:**Its goodness can only be attained through contemplation and action.

3. Al-Kawthar is not exclusive to the Prophet:

Although the address is directed to the Prophet Muhammad (peace be upon him), "Al-Kawthar" (meaning the Quran or the inherent goodness) is a gift to the entire Muslim community, indeed to all of humanity, for those who wish to reflect and benefit from it. Every person endowed with intellect and the capacity for understanding has been given a key to this Al-Kawthar.

Conclusion of "Part One":

"Al-Kawthar" in Surah Al-Kawthar transcends being a physical river in Paradise, to symbolize **The abundance of divine goodness and knowledge, both latent and compressed, and its greatest manifestation is the Holy Quran.** It is a great gift, not readily available, but requiring effort and awareness to unlock its secrets, extract its treasures, and activate its goodness in real life. So how do we reach this abundance and drink from it? The following verse answers this question.

4.14 “So pray to your Lord and sacrifice”: The methodology of activating “Al-Kawthar” between cognitive communication and practical liberation

"A reading of the significance of prayer and sacrifice"

introduction:

After God Almighty demonstrated His immense favor in bestowing upon us "Al-Kawthar" (the condensed goodness, the Holy Quran), the direct divine command comes to activate and benefit from this gift: "So pray to your Lord and sacrifice" (Al-Kawthar 108:2). Is "prayer" here the well-known ritual prayer? And is "sacrifice" the slaughtering of sacrificial animals? Or does the Quranic language, in these two words, contain a comprehensive practical methodology for contemplating "Al-Kawthar" and unlocking its treasures?

1. "So pray to your Lord": Guided cognitive communication:

- **The prayer "PBUH":** It's not just devotional prayer. The root "S L" means "**Al Wasl**" Prayer is **The act of purposeful and conscious communication.**
- **To your Lord:** This communication is not random, but rather **Directed towards "your Lord"** As previously analyzed, "your Lord" may represent **What occupies your mind, what you seek to understand, your idea, or the goal you strive to achieve.** "And here is the understanding and activation of 'Al-Kawthar'."
- **Meaning:** The first thing is **Direct your full awareness and effort towards understanding and contemplating this abundance of blessings for your Lord.** It is about disconnecting from everything else and focusing entirely on engaging with the Quranic text with the aim of understanding it. This includes reading, studying, questioning, researching, and reflecting.

2. "And slaughter": Practical liberation and breaking the chains:

- **Slaughter "N H R":** It's not just about slaughtering livestock. The root "ن ح ر" (n-h-r) may be related to "liberation" (to free, to fix, to improve, to release .(

) "ن" (n) means formation) "ح" (h) means life/movement, and) "ر" (r) means change. "Slaughter" could mean... **"To bring about change "R" liberates life and movement "H" from their restricted or latent formation "N"**.

- **Liberating Al-Kawthar:** "Slaughtering" here is the crucial process of liberating the meanings inherent in "Al-Kawthar" (the Quran), freeing them from their shackles and constraints, and bringing them into the realm of understanding and application. It is about moving beyond superficial reading to delving into the depths and extracting the pearls.
- **Slaughter as a sacrifice:** Just as physical slaughter involves sacrifice, so too does the "slaughter" of the Quran require **Sacrificing time and effort, and sacrificing preconceived notions and rigid traditions.** Which may limit understanding.
- **Slaughter as a decisive act:** It is the moment when you move from mere prayer, "theoretical communication," to the decisive act that liberates meaning and makes it applicable, "slaughter."

3. The integration of prayer and sacrifice:

The divine command integrates the two stages seamlessly:

1. **Prayer is "communication and reflection":** Delve into the text, understand its contexts, analyze its words, connect its verses, and sense its guidance.
2. **Slaughter "liberation and activation":** Extracting essential meanings, deciphering symbols, going beyond superficial understanding, linking meaning to reality, and activating the guidance of the Qur'an in life.
It is not enough to "pray" and "connect and contemplate" Al-Kawthar, but we must "sacrifice" it and "liberate its meanings and act upon them".

4. "Indeed, your enemy is the one who is cut off": The consequence for those who abandon Al-Kawthar:

The last verse confirms the outcome for those who turn away from this approach:

- **Al-Shani:** The hateful, spiteful person who severs ties.
- **The amputee:** He is cut off from goodness, growth, and expansion.
Whoever rejects "prayer," "communication with the Qur'an," and "sacrifice,"

“liberating its meanings and activating them,” is in fact cutting himself off from the source of “Al-Kawthar,” “great goodness,” and thus becomes the true “cut-off one,” cut off from guidance, blessing, and growth.

conclusion:

Surah Al-Kawthar, with this systematic understanding, offers us a divine prescription for benefiting from the greatest gift: "Al-Kawthar," the Holy Quran. It calls us to a comprehensive approach that combines...**"the prayer"** "Deep communication and conscious contemplation directed towards understanding," and "sacrifice"—"the decisive act of liberating and activating meanings and transcending limitations." Only through this integrated approach can we draw from the flowing river of Al-Kawthar, transforming its latent goodness into a living reality in our lives, and thus avoid being among the deprived and "cut off." This is a call to every Muslim to pray to his Lord and sacrifice his Al-Kawthar.

4.15 Surah An-Nasr: God's way of intellectual conquest and a call for glorification and continuous renewal

"A universal and methodological reading"

introduction:

Surah An-Nasr, despite its brevity, carries a great promise and a traditional connection to the conquest of Mecca and the approaching end of the Prophet Muhammad (peace be upon him). But are the implications of "God's victory," "conquest," and the people's entry into "God's religion" limited to this historical event alone? Or does the surah, in the timeless language of the Quran and with the connotation of "when" which denotes inevitability and repetition, reveal more? **A divine law that continues to manifest truths and open horizons of knowledge** And what is our direction towards the correct approach to interacting with this victory and conquest? “The Jurisprudence of the Qur’anic Language” calls us to a deeper reading that goes beyond the historical event to the universal and epistemological law.

1. "When the victory of God comes and the conquest": The manifestation of divine laws and the opening of horizons:

- **"If he comes"**: It is not just a past event, but it is **inevitable and frequent verification** for a divine year. "Coming" signifies the complete presence and stability of the event.
- **Nasrallah**: It's not just military victory. **"A cosmic or cognitive process and change resulting from the completion of a divine law"** **"N+Sr"** It is a manifestation of a new truth, an emergence of a universal law, the maturation of a scientific idea, or the realization of a cognitive or technological revolution (agricultural, industrial, digital...). It is a divine intervention (with its victory and laws) that changes the course of things.
- **"And the conquest"**: It's not just about opening cities. It's **"This victory, law, or new science made available and open."** For humanity to benefit from and implement. The opening is the stage of making the fruit available after victory has been achieved.

2. "And you saw people entering into the religion of God in multitudes": The embrace of the new path:

- **"The religion of God"**: Not only Islam as a faith, but it is **"Submission, surrender, and adherence to God's way, traditions, and laws."** Which victory and conquest revealed. This religion may be the correct scientific method, or the just social system, or the beneficial technology.
- **"They enter in groups"**: After the truth is revealed, "God's victory" and made available, "conquest," people in successive and diverse groups, "in waves" from "a gap" = separation leading to unity, embrace this new approach and benefit from it. "Like the world's embrace of digital technology."

3. "So glorify the praises of your Lord and ask His forgiveness. Indeed, He is ever Accepting of repentance": The approach to dealing with victory:
When this victory and conquest is achieved, what is required of those who witnessed it or led it?

- "So glorify Him": It is not merely verbal glorification. It is "continuous renewal, tireless movement, activity, striving to develop energy and transcend the misconception of 'blasphemy'." Do not rest on your laurels.
- "Praising your Lord": This is not merely verbal gratitude. It is "directing" this renewal and movement towards a constructive and benevolent goal, according to the methodology of your mind, thought, and system. It is guided and enlightened development.
- "And seek His forgiveness": This is not merely asking for forgiveness, but rather a continuous effort to address the shortcomings of your approach and thinking, correcting and revising your path. Development requires self-criticism and ongoing correction.
- **"He was a penitent":** God accepts repentance, and so should your "Lord," your "mind," and your way of thinking. **"Tawaban" means subject to modification, review, change, and continuous development.** Not rigid or stiff.

conclusion:

Surah An-Nasr is not merely a harbinger of a past historical event, but rather a description of a recurring divine pattern in the manifestation of God's victory through the revelation of truths and the granting of conquest to humanity, leading to a subsequent embrace of God's religion, its methodology, and its laws. It also presents an enduring approach to dealing with this victory. **Continuous glorification of God ("renewal and movement") through praise of the Lord ("directed development"), constant seeking of forgiveness ("review and correction"), and belief in the possibility of repentance and change ("the Oft-Returning").** It is the foundation of the continuation of divine favor. It is a call not to rest on achievements, to continue striving for perfection, and to direct every victory and conquest towards what is best for humanity, inspired by the guidance of God whose victory and conquest never cease.

4.16 Surah Al-Humazah: Woe to him who is content with the "slander" of distinction and does not pass the "cruelty" of the test

"A reading of the laws of striving and trials"

introduction:

Surah Al-Humazah begins with a severe warning: "Woe to every slanderer and backbiter." Who is this "slanderer and backbiter" who deserves woe? Is it only those who criticize and gossip about people, as is commonly interpreted? Or does the Quranic language, with its profound meanings, use these two descriptions to point to a deeper human condition, related to striving for excellence and accumulating its means, then stopping there without facing the true "crushed" test? The methodology of "Quranic linguistic jurisprudence," by deconstructing the structure of words, offers a different reading of the surah that reveals a universal law of striving and trial.

1. "The backbiter and slanderer": The pursuit of excellence and gathering its means: Beyond the purely negative meaning, it can be understood that:

- **"Al-Hamza" "from Hamm + Z":K"A person of high ambition who strives for excellence"**In a certain field, such as "science, work, money...", he is the one who discovers something new ("Hamz" = revealing the unseen) and is eager to acquire it and excel in it.
- **"Al-Lamza" (الممزة) "from Lamm + Z":K"The one who has the ability to gather and collect the reasons for this excellence"**He is the one who seeks to collect and amass knowledge, power, and money in order to achieve a distinguished position.

The pursuit of backbiting and slander in itself is not reprehensible; rather, it is a natural human ambition.

2. "He who amasses wealth and counts it, thinking that his wealth will make him immortal."

This is where the deviation begins. The reprehensible "slanderer and backbiter" is:

- The one who amasses “money”: not just material money, but everything he possesses in terms of knowledge, power, expertise, or capabilities.
- **"And the number"**: It is not enough to collect, but it makes **His equipment** And his strength, which he relies on and boasts about.
- **He thinks that his wealth will make him immortal**. He is under the illusion that this "money" he has amassed will guarantee his survival, immortality, and salvation. "Immortalize him" means to make him in a state of perpetual harmony and invulnerability. He thinks that merely possessing the means to excel is enough.

3. **"No! He will surely be thrown into the Crusher": The inevitability of testing and scrutiny:**

“No! He will surely be thrown into the Crusher. And what will make you know what the Crusher is?”

- **"both"**: A deterrent to this mistaken assumption.
- **"Let us cast aside"**: His inevitable fate is to be cast out, tested, and examined. “Choosed out” is derived from “cast out” meaning to throw out and test.
- **"In the fire"**: It is not necessarily just the fire of Hell, but rather "the true testing ground, reality with its challenges, the touchstone that shatters illusions and assumptions and reveals the truths." It is the inevitable year of trial.

4. “The fire of Allah, kindled, which reaches the hearts”:

This "crushed fire" is "God's kindled fire":

- **Divine fire**: It is the fire of trial, testing, and challenge kindled by God’s laws and principles in the universe, the soul, and society.
- **"Look into the hearts"**: A revealing fire, penetrating phenomena to reach the hearts and revealing the truth of faith, the sincerity of resolve, and the depth of knowledge.

5. “Indeed, it will be closed in upon them, in extended columns.”

This fire/test is a sure thing and there's no escaping it:

- **"Sealed"**: It is tightly closed to those who are content with accumulating "money" and think it will make them rich. They cannot escape facing reality and the laws of God.
- **"In extended pillars"**: based on "pillars" "divine foundations and laws" "extended" "firm, stable, unchanging and unalterable".

Summary of the Surah: A call to go beyond merely gathering provisions to crossing the crushing obstacle:

From this perspective, Surah Al-Humazah is not merely a threat to those who criticize people, but rather a warning to everyone who seeks distinction, a "slanderer and backbiter," and is content with collecting "money," the "means of power and knowledge," and thinks that by doing so he has secured immortality and salvation, without going through the "crumbs," the "real test," and passing through the "fire of God," which reveals the truth of what is in the "hearts."

It is a call not to be deceived by our knowledge, power, or wealth, and to realize that true value lies not in accumulation and numbers, but in steadfastness, perseverance, and success in the face of inevitable trials and tribulations, which are based on firmly established divine laws, "stretched pillars." The true woe is for those who build their lives on the illusion of immortality through their resources, and who do not prepare to face the "crushed fire" with sincere faith and righteous deeds.

4.17 From the cave of research and the evaluation of the tablet to the sincerity of monotheism: A journey of Qur'anic awareness

"A reading of Surah Al-Kahf and Surah Al-Ikhlās"

Introduction: An invitation to take off your shoes and reflect on the names

In Surah Al-Kahf, the Holy Quran invites us to reflect on the story of the "Companions of the Cave and the Inscription," those young men who sought refuge in their cave, searching for guidance. Is it merely a story of sleeping youths? Or is it a symbol for every seeker of truth, who rejects prevailing traditions, enters the "cave" of contemplation and inquiry, and engages in the "inscription" of evaluation and

critique? At the conclusion of this journey of knowledge, Surah Al-Ikhlās (The Sincerity) arrives to summarize the essence of monotheism and the attributes of the One, the Self-Sufficient God. The methodology of "Quranic linguistic understanding," by transcending titles and delving into the meanings of names, reveals a profound connection between the journey of seeking truth—the "cave and the inscription"—and reaching its essence—"sincerity."

1. The People of the Cave and the Inscription: Pioneers of Research and Evaluation:

Or do you think that the companions of the cave and the inscription were among Our wondrous signs? When the young men took refuge in the cave...

- **The cave "K H F":** not just a physical grotto, but a symbol of a deep, rapid, purposeful search, a temporary detachment from external influences for the purpose of scrutiny and reaching the truth. It is intellectual "sailing".
- **The inscription "R Q M":** It's not a sign or a dog's name, but it is **The act of critically "evaluating" what is achieved**. The people of the cave and the inscription do not merely search for the cave, but rather they evaluate and record what they find to ascertain its authenticity and value.
- **The youths:** Also **Open-minded and inquisitive people**. Those who dissect and analyze things, regardless of their age.
- **Praying for guidance:** They took refuge in the cave, seeking mercy and guidance, realizing that the search required divine guidance and success.

2. Striking the ears and resurrection: Incubation period and revealing the results:

So We sealed their ears in the cave for a number of years. Then We awakened them so that We might know which of the two groups was more precise in calculating the time they had remained [there].

- **Hitting the ears:** It is not sleep, but rather **Temporarily blocking external sounds**. To allow the internal research and evaluation process to mature. It is an intellectual incubation period.
- **Many years:** The duration of this incubation period is estimated and limited, and varies from case to case.

- **The Resurrection:** It is not a resurrection from the dead, but rather **Translating the research and evaluation findings into reality and confrontation** To determine which of the two approaches, the "parties," was more capable of enumerating and understanding the truth of the matter.

3. Summary of the journey: Surah Al-Ikhlās and the essence of monotheism:

After the journey of "The Cave" (search) and "The Inscription" (evaluation), what essential truth does the sincere seeker arrive at? Surah Al-Ikhlās comes to present the essence of monotheism and divine knowledge:

- **Say, "He is Allah, the One."** Say, "Ask and understand." "God is One": The first truth is the uniqueness of God, not merely as a numerical oneness, but **As a decisive, sharp, and clear boundary, and as the sole source of harmonious life.** It is the absolute truth that does not accept a limited partner.
- **ﷻ Allah the Eternal Refuge**: He is the constant, the permanent, the one sought for all needs, who does not need anyone else, and He is the guarantor of the continuity of existence with His steadfast system and laws.
- **He neither begets nor is begotten.** Affirmation of His eternity and transcendence of the laws of created beings. He is the First and the Last.
- **And there is none comparable to Him.** He is unparalleled, without equal or peer in His essence, attributes, and abilities. He is absolute sufficiency, requiring no reviewer or evaluator.

conclusion:

When read through the lens of "Quranic linguistic jurisprudence," Surahs Al-Kahf and Al-Ikhlās complement each other to chart the course of human consciousness. The journey begins with entering the "cave" of inquiry and deep understanding, practicing the critical evaluation of inherited knowledge and traditions. After a period of incubation, the results are revealed. The culmination of this journey, for those who sincerely seek and earnestly pursue, is reaching the essence of monotheism as embodied in Surah Al-Ikhlās: the affirmation that God is "the One," the "source and the ultimate authority," "the Self-Sufficient," the "constant, the

ultimate goal, and the guarantor," who "neither begets nor is begotten, and there is none comparable to Him." It is an invitation to every believer to retreat to their own "cave" and practice their critical "pen" to attain the "sincerity" of knowledge and monotheism.

4.18 The People of the Cave and the Inscription: In the Cave of Knowledge and the Evaluation of Truth

"A reading of the journey of the young men, their dog, and their sun - Part Two"

Continuation of the previous discussion

1. Young men who believed, and We increased them in guidance:

We relate to you their story in truth. Indeed, they were youths who believed in their Lord, and We increased them in guidance. These are not merely young men, but they are "**Young men**" "Those who break things down = they break things down and analyze them." "**They believed in "their Lord"**" "The approach, principle, or truth they seek" – so God rewarded them with increased guidance and revelation.

2. Binding hearts and rejecting the gods of the people:

And We strengthened their hearts when they stood up and said, "Our Lord is the Lord of the heavens and the earth. We will never invoke any deity besides Him. These are our people who have taken other gods besides Him. Why do they not bring for them a clear proof?" God strengthened their hearts when they stood up to declare their clear position: their belief in one Lord of the universe, and their rejection of the multiple gods (ideas, beliefs, prevailing approaches) that their people adopt without proof or clear evidence.

3. Retreating and taking refuge in the cave: Embarking on the journey of discovery:

And when you withdraw from them and that which they worship other than Allah, then seek refuge in the cave; your Lord will spread out His mercy for you and prepare for you from your affair facility. After withdrawing from prevailing ideas,

comes the call to seek refuge in the cave. **"The cave" is a symbol of rapid, purposeful exploration and in-depth research.** With the promise that this recourse to research and contemplation will spread mercy to them and provide them with a facility of "ease and support" in their affairs.

4. In the cave: The sun of knowledge and the dog of ambition are turned upside down.

And you would see the sun, when it rose, inclining away from their cave to the right, and when it set, passing away from them to the left, while they were in an open space within it... And you would think them awake, while they were asleep. And We turned them to the right and to the left, while their dog stretched out his forelegs at the entrance...

- The sun: a symbol of the sun of knowledge, truth, and clarity that they seek.
- **Visiting her and lending to her:** This sun **They turn against them** It appears and disappears, it leans to the right (shifting the balance towards Yemen and blessing) or it narrows and narrows to the north (pushing them towards an inevitable path that may involve difficulty or dispersal). The researcher lives with this fluctuation between clarity and ambiguity.
- **Sleep and wakefulness:** To an outside observer, they appear alert in their outward movements, but in reality... **"Recess"** "Those who lie down = a state of intense concentration and immersion in research, causing them to lose awareness of their surroundings."
- **Flipping right and left:** This immersion turns them between two states: taking enlightened knowledge "on the right" and facing challenges and ambiguity "on the left".
- Their dog is stretched out at the entrance: "Their dog" is not the animal, but rather the goal, idea, or principle they are frantically pursuing and focusing their efforts on. This goal is "stretched out," "dominant and extended," "at the entrance," meaning it repels all distractions and makes them completely immersed in the cavern of their search.

5. Resurrection and Inquiry: Evaluating the Research Journey:

And thus We awakened them so that they might question one another, “How long have you remained [here]? Your Lord is most knowing of how long you remained.”

- **The Resurrection:** Moving from a state of research immersion ("dormant") to a state of questioning and evaluation.
- **Staying:** not the duration of sleep, but the amount of effort and time spent striving to reach the "core" of the truth.
- **Question:** They begin to evaluate the duration and amount of their effort and its results.

6. Sending papers to the city in search of the tastiest food:

“So send one of you with this money of yours to the city, and let him look for which food is purest and bring you some of it. Let him be cautious and let no one be aware of you.”

- **Paper:** not currency, but the sum of their research and ideas, written and documented.
- **City:** A symbol of society, civilization, practical reality, the arena of application and public debate.
- **The purest food:** not physical food, but the purest, best, most mature, useful, and applicable knowledge and thought.
- **The goal:** Sending the summary of their research “their paper” to the arena of reality “the city” to search for the best application or knowledge that can nourish and benefit them “the tastiest food”, with the recommendation of kindness and caution “and let him be gentle and let no one be aware of you”, for fear of rejection or clash with the collective consciousness that has not reached their level.

Conclusion of "Part Two":

The story of the Companions of the Cave and the Inscription, in its second part, profoundly describes the journey of those seeking truth within the "cave" of thought and knowledge. It portrays a state of immersion and focus ("sleep"), a fluctuation between clarity and challenge ("the sun's fluctuation"), a steadfast adherence to

their goal ("their dog"), and then a stage of "resurrection" to evaluate the results and strive to apply them in reality ("the city") with caution and gentleness, seeking the "sweetest nourishment" of knowledge. It is the journey of every "youth" who believed in his Lord and was guided by Him, and who withdrew from prevailing ideas to take refuge in the cave of inquiry and evaluation.

4.19 The Companions of the Cave and the Inscription: An Evaluation of the Journey of Search Between Speculation and Certainty "A reading of the last verses of the story of the People of the Cave - Part Three"

Continuation of the previous two sections

1. Rebirth and Questioning: A moment of evaluating cognitive effort:

And thus We awakened them so that they might question one another, "How long have you remained [here]? Your Lord is most knowing of how long you remained..." After a period of immersion in the "cave" of inquiry and evaluation, the "inscription" comes the "resurrection," not from sleep or death, but rather...**The moment of transitioning from a state of internal focus to a stage of evaluation and questioning the outcome of the effort.** They are wondering about the length of "stay," that is **The depth and extent to which they reached the "core" of truth and knowledge** During their "day" or "research period," they entrust the knowledge of that to their Lord, recognizing the limitations of their own self-assessment.

2. Paper, the City, and Healthy Food: The Pursuit of Application and Benefit:

﴿...So send one of you with this money of yours to the city and let him see which of them has the purest food...﴾: After the internal evaluation comes the pursuit towards the outside:

- Sending the "paper" (the summary of thought and documented research) to the "city" (the arena of society, application and civilization).

- To search for the "most wholesome food," the "purest knowledge, the best practical application, the most beneficial thought" that can nourish them and elevate them and their community.
- With the recommendation to be gentle and cautious for fear of rejection or confrontation ﴿And let him be gentle and not let anyone be aware of you﴾.

3. Conjecture: Society's reaction to renewal:

﴿If they were to gain the upper hand over you, they would stone you...﴾: This depicts the expected reaction from a society that has not undergone the same in-depth research experience:

- **Stoning:**It doesn't necessarily have to be stoning, but **False accusations, questioning of intentions, and unjustified rejection** For new ideas. It's "divination."

4. A stumble that reveals the truth and how people evaluate them:

And thus We made them known so that they would know that the promise of God is true and that the Hour is coming without doubt... So they said, "Build a structure over them..." Those who prevailed in their affair said, "We will surely build a mosque over them."

- **Finding them:**Their affair was exposed and the results of their research became public.
- **Divine purpose:**So that people may know the truth of the divine promise and the inevitability of the "hour" – the moment of revelation and transformation.
- **The people disputed about the matter:**People are divided in their assessment of these young men and their efforts.
- **Build a structure over them:**A team that sees it as sufficient to build upon their material achievements without understanding the reality of what they have accomplished.
- ﴿We will surely take a mosque over them﴾: Another group "who have prevailed over their affair" sees taking their place or their method as a

“mosque,” that is, a place for prostration, “following the method,” and cognitive communication and building upon it.

5. The quality, not the quantity: the true value of research.

They will say, “They were three, the fourth of them being their dog... They were five, the sixth of them being their dog,” guessing at the unseen... They were seven, and the eighth of them was their dog... Say, “My Lord is most knowing of their number...”

- The Qur’an is not concerned with their numerical number, but with their “equipment,” that is, their true value, their methodology, and what they have prepared.
- The three statements "three, five, seven" do not represent numbers, but **Three different positions or assessments represent** From the people to the efforts of these young men:
 - **Three, and their dog was the fourth:** An assessment that sees their work as wasted and pointless is “one-third”.
 - **Five, and their dog is the sixth:** An assessment accusing them of cunning, deception, and concealing what they do not show, “fifties to sixths,” “guessing the unseen.”
 - **Seven, and their dog was the eighth:** An assessment that sees their work as complete, fruitful and valuable “seven” for perfection, “eighth” for price and value, and that they are committed to their noble goal “their dog”.
- **None know them except a few.** Few realize the true value of the efforts of researchers and innovators.
- **So do not argue with them except with a clear argument.** The prohibition is against pointless arguments about their number or unimportant details, and to be content with the apparent discussion about the basic idea.

6. Duration of stay: Depth of search, not length of sleep:

And they remained in their cave for three hundred years and added nine. Say, "Allah knows best how long they remained..."

- It is not a duration of sleep, but rather a description of the depth of their "staying" and their "research effort to reach the core".
- **Three hundred years:**They dismantled a "third" of the content of a "hundred" large number of "years" of "traditions and laws".
- **They increased by nine:**They added to that “nine” a “breadth and expansion” in understanding and perception.
- **God knows best how long they remained.**The emphasis is that the depth and truth of this cognitive effort is known only to God.

Conclusion of "Part Three and Final":

The story of the Companions of the Cave and the Inscription is completed by depicting society's evaluation of their research and innovation efforts. It reveals God's way of showing people's differing assessments of new ideas: some reject them outright, some accuse them of falsehood, and some appreciate their value. It also affirms that true value lies not in numbers, but in the effort and depth of perseverance in the pursuit of truth. It is a continuous invitation to every young person to retreat to their cave, practice their inscription, and emerge into the world with their writings, unconcerned by the slander of the ignorant, striving for the purest nourishment of knowledge, confident that God is fully aware of their perseverance and their endeavors.

4.20 Fasting during the pandemic: From physical confinement to conscious piety

"A contemporary reading of the concept of fasting in the Qur'an in light of the Corona crisis"

introduction:

The coronavirus pandemic has imposed a new reality on the world, forcing societies into a state akin to fasting in its broadest sense: home confinement, restrictions on movement, closures, and anticipation of what the future holds. This exceptional situation calls for a re-examination of the concept of "fasting" in the Holy Quran. Is it merely abstaining from food and drink during the month of Ramadan? Or does it

have a deeper meaning related to "closure," "restriction," and "prevention" in the face of dangers, as revealed by the "jurisprudence of the Quranic language"?

1. Deconstructing the concepts of fasting:

- **Fasting/Surrender:** "ص و م / ص ي م" It's not just about abstaining from food. The root "ص م" means to close or hold back) "الصيام" (fasting) with an) "ا" alif) might refer to... **"A state of continuous and general closure and constipation"** "Like fasting during Ramadan or fasting during general quarantine," while "fasting" with a "waw" may refer to **"Situational and specific closure"** "Like Mary's fasting from speaking, or Zechariah's fasting." It is **Closing off avenues of reception or action for the purpose of protection, concentration, or piety.**
- **"Fasting is prescribed for you" (Al-Baqarah: 183):** It is not merely religious legislation, but rather "written" (from the root "k-t-b" meaning "completion of elements and conditions"). **"It has become necessary and obligatory due to the fulfillment of its conditions and reasons."** The circumstances, whether spiritual, such as the arrival of Ramadan, or compelling, such as the pandemic, make fasting, lockdown, and restriction necessary and predetermined.
- **As it was prescribed for those before you:** Fasting as a restrictive phenomenon to cope with certain circumstances is not new, but rather it is a tradition and custom that was followed by those who came before.
- **﴿Perhaps you will become righteous﴾:** The purpose of this fasting, or "restriction," is to attain "piety." Piety is not merely fear of God, but rather... **"Taking precautions, exercising caution, and taking the necessary measures to avoid harm and danger"** Quarantine is a form of piety.

2. Fasting and the Pandemic: A Contemporary Perspective:

- **O you who have believed...** This message is directed to those who seek security and safety – the "believers." They are the ones who should most heed the call for adherence to and prevention measures.

- **“So whoever among you witnesses the month, let him fast it.” (Al-Baqarah: 185)**“The month” is not just the lunar month of Ramadan. It is also **“Announcing and publicizing an emergency or imminent danger”**“Like the crescent moon of the pandemic that 'appeared' and its news spread.” Whoever witnessed this announcement and realized its seriousness “witnessed the month,” then he must “fast” it, that is, enter into the necessary state of closure and adherence.
- **Then complete the fast until nightfall. (Al-Baqarah: 187)**Based on your interpretation of “night” as concealment, weakness, or similar verses, or even in the traditional sense of night as the disappearance of the danger of daylight, the state of restriction and quarantine (“fasting”) must continue until the danger disappears, matters become clear, and the “night” of ignorance or concealment surrounding the pandemic is dispelled.
- **And do not have sexual relations with them while you are in seclusion in the mosques.**Mosques are not just places of prayer, but **Places of “prostration” signify “submission and obedience” to God's command or to the demands of the situation.**Those who are “in seclusion in mosques” are those who are committed to isolation, or those who are dedicated to research and study, “as in your example of doctors and researchers who are in seclusion in laboratories and hospitals.” These people must focus on their task and not be distracted by other matters that might take them out of the required state of “seclusion.”

3. Martyrs in the cause of God during the pandemic:

“And never think that those who have been killed in the cause of Allah are dead.

Rather, they are alive with their Lord, receiving provision.” (Al Imran: 169)

- This verse is clearly evident during the pandemic. “Those who are killed in the cause of God” are not only martyrs of military battles, but also...**Everyone who sacrificed their life to serve, protect, and save people**“Doctors, nurses, workers in vital sectors...”.
- **“Rather, they are alive with their Lord, receiving provision.”**We must keep them alive in our records and memories, preserve their rights and the rights

of their families, and appreciate their sacrifices, which are the reason for the continuation of life for others. This is a call not to forget them and to uphold the value of sacrifice in society.

conclusion:

The COVID-19 pandemic, despite its severity, has offered us an opportunity to revisit the concept of "fasting" in the Holy Quran. Fasting is not merely a religious ritual, but a universal principle and a vital necessity for confronting dangers and dire circumstances. It is a call to self-restraint and prevention ("piety"), a temporary closure of unnecessary activities, and a focus on what is most important ("research, treatment, and focused worship"). It is also an opportunity to remember and appreciate the sacrifices of those who are "killed in the cause of God" while defending the lives of others; they live on through their legacy and sacrifices. Perhaps this obligatory "fasting" we have experienced will serve as a lesson in the importance of piety, responsibility, and sacrifice.

This is a deep and coherent analysis of the story of the Prophet Noah, peace be upon him, which presents an innovative reading that goes beyond the literal and mythical interpretation of "Noah's long life, building a giant wooden ship, carrying pairs of animals..." and links the story to the methodology of scientific research, the experience of innovation, and the conflict between new thought and tradition, through the methodology of "the jurisprudence of the Qur'anic language" in deconstructing the key words "Noah, stayed, year, year, thousand, fifty, ark, ship, Noah's wife, Noah's son, cargo, two pairs...".

4.21 Noah and the Loaded Ark: A Journey of the Creative Mind in the Sea of Science and Knowledge

"A contemporary reading of the story of Noah"

introduction:

The story of Prophet Noah, peace be upon him, the flood, and the building of the ark is among the most impactful and deeply ingrained stories in the Quran. But is the

literal and traditional understanding of this story—with its long history, its giant wooden ship, and its physical flood—the only or deepest meaning? Can the "jurisprudence of the Quranic language," with its methodology that delves into the connotations of nouns and verbs and rejects superstition, reveal another story—a symbolic story about the journey of the creative human mind in the sea of science and knowledge, and about building the intellectual and methodological "ark" to escape the flood of ignorance and blind imitation?

1. "Noah": A symbol of tireless striving and continuous movement:

- The name, not the title: "Noah" is not merely the name of a prophet, but a quality and a function. The root "n-w-h" means "to move" all the "w" formations. Noah is a symbol of the renewer, the mover, the tireless seeker, who never tires of calling, experimenting, and trying in every way, "night and day," "openly and secretly," to stir the stagnant reality and bring his people out of darkness into light. He represents the active mind that "laments" and persists in calling and thinking.

2. "His stay" and "a thousand years less fifty years": A journey of research and experimentation:

And We certainly sent Noah to his people, and he remained among them a thousand years less fifty years... (Al-Ankabut: 14)

- **LBT broadcast:** It is not merely a matter of time, but rather **"Striving to reach the core and the truth, and to earn the reward for this striving."** It is a period of research, experimentation, and testing.
- A thousand years: "A thousand" symbolizes abundance and unity. "Year" is not a period of time, but rather a cosmic or scientific law, method, or system. "A thousand years" represents a vast number of experiments and attempts based on the study of various laws and principles, such as Edison's thousand experiments.
- **Except for fifty years:** "Except" here does not indicate a mathematical exception, but rather means "only" or "except for." "General" is **The general, comprehensive, and universally known thing** "Fifty years" represents **The**

small number of overall, fruitful, and successful results The findings of Noah, the "searching mind," became known and available to everyone after all those experiments.

- **Meaning:** The journey of research and experimentation "Labth" included very many attempts based on the study of the Sunnah "a thousand years", and only a few of them succeeded and became general and available "fifty years".

3. "The Flood": A flood of new knowledge:

﴿So the flood seized them while they were wrongdoers﴾: The flood is not necessarily a physical flood of water, but rather **A flood of new ideas and scientific and intellectual findings** The insights that Noah, the "creative mind," arrived at were so powerful and overwhelming. **The old and rigid intellectual system was overwhelmed** To his people who are unjust, "who are unjust to themselves by remaining in the darkness of ignorance and blind imitation."

4. "The Loaded Ship": The Making of the Mind and Methodology:

"And construct the ship under Our observation and Our inspiration..." "Then put into it two of every kind..." "The laden ship":

- **Astronomy "F L K":** Not the wooden vessel, but it **"The thinking mind, the scientific method, or the cognitive framework that can be activated and made yours."** It is the vessel that contains knowledge and propels it forward. "Each [celestial body] is swimming in an orbit": Everything (the mind, the planet...) needs an orbit (framework, methodology, path) to charge it with energy and allow it to swim within it.
- **Astronomy:** she **Building and developing this systematic mindset** "By the eyes of God and His revelation," meaning according to the universal laws and divine inspiration.
- The wire in it is: not the physical act of riding, but rather "adopting this approach as a behavior and a way of life".
- **Shipping does not include packaging:** "Charged," not "stuffed." The universe is charged with energy, knowledge, and fundamental ideas, not filled with animals. This charging enables it to move and navigate the sea of knowledge.

- From every pair: not a male and a female of every animal, but the "fundamental and complementary principles" of "two pairs" through which "two" of "two" can be enriched and new knowledge generated. Loading the celestial sphere with the "mind" contains the primary principles and complementary pairs of knowledge.

5. "The Ship": A perfect result and scientific achievement:

"So We saved him and the companions of the ship" (Al-Ankabut 15): After building the "ark" (the methodology and the intellect) and filling it with correct principles, Noah and his companions (the followers of this methodology) reach the "ship," which is **The perfect result, the artistic masterpiece, the scientific or cultural achievement** Which is the fruit of this effort, and which saves them from the flood of ignorance and becomes a "sign for all the worlds".

6. "Noah's wife" and "his son": symbols of rejection and wrongdoing:

- **Noah's wife:** Represents **The dissenting side of his people** Or opposing ideas that "betrayed" him and did not follow him.
- **daughter:** It represents **Work or result that is incomplete and has not reached the stage of validity and maturity** Therefore, he was not one of his "people," the "people of his approach and salvation," and he deserved to drown in the flood of old ideas.

conclusion:

The story of Noah, through the lens of "Quranic linguistic jurisprudence," transforms from a tale of a prophet, his people, and a wooden ark into a timeless symbolic epic. **The journey of the human mind in the face of ignorance and tradition** Noah represents the creative and innovative mind, the "laden ark" symbolizes the scientific method and the organized intellect that constructs and fuels it with knowledge, and the "ship" represents the civilizational achievement that saves its people from the "flood" of backwardness. It is a continuous call for every individual to build their own "ark," fill it with science and knowledge, and carry within it "two of every kind" of sound principles, so that they and their communities may be saved, leaving behind a "ship" that serves as a sign for all humanity.

4.22 Clarifying the concept of "killing" in the Quran: from taking a life to stopping the process "A new reading of the verses about killing and fighting"

introduction:

The words "killing" and "fighting" are among the most sensitive and controversial terms in the Quran, especially given the prevailing understanding that confines them to the bloody meaning of taking a life—an understanding that has unfortunately been exploited to justify violence and extremism in the name of religion. Is this narrow understanding the only meaning that the clear language of the Quran can bear? Is it conceivable that a book of mercy and guidance would command the killing of innocent souls simply because of differences in thought or belief? The "jurisprudence of the Quranic language," with its methodology of exploring the structural and root meanings of words, calls upon us to liberate the concept of "killing" from its traditional constraints and reveal a broader and more comprehensive meaning related to "stopping the process," whether intellectual, functional, or behavioral, culminating in the extreme case of taking physical life.

1. Dismantling the "murder" "killing": Stopping what is coming:

- **Traditional understanding:** Taking a life, causing death.
- **Analysis of the root "qtl":** It's not simply about killing. By analyzing "Q+KILL" or "QUT+L":
 - "Qat" (the opposite of "Taq"), meaning piety and caution, may mean **"Tracking the trail, pursuing"**.
 - "Tal" is the opposite of "lat," which means to knead, knead, or talk uselessly. **"What follows and comes later, the future path"**.
 - **Integrated meaning:** "Murder" means "killed". **"Stop 'q' " What is coming or following "tel"** It is putting an end to a certain path, preventing its continuation, stopping its function or future impact.
- **Comprehensiveness of meaning:** This suspension may be:

- **Intellectual suspension:** Refute a false idea and kill it with argument and proof.
- **Job suspension:** Preventing someone from performing a harmful function, or stopping a destructive project. The concept of "functional killing".
- **Behavioral suspension:** Putting an end to deviant or aggressive behavior.
- **A life-saving stoppage "the ultimate meaning":** Taking a life is the maximum and is only permitted in very specific cases: "retribution, self-defense...".

2. "Fighting": The attempt to stop and defend:

Fighting has been prescribed for you, though it is hateful to you... (Al-Baqarah: 216)

- "Fighting" is not necessarily war with weapons, but rather "striving, defending, and arguing with the aim of stopping the other party's course, idea, or aggression."
- **Why is it hate?** Because it requires confrontation, struggle, effort and risk, and man by nature tends towards peace and comfort, but it may become necessary to avert greater harm or to achieve a higher interest.

3. Re-reading the verses about killing and fighting:

- **"Then kill the polytheists wherever you find them..." (At-Tawbah 9:5)** In the context of a declared war and after the end of the sacred months, the objective here is not the extermination of every polytheist, but rather "to halt their danger and the course of their military and intellectual aggression" wherever they pose a threat to the nascent Muslim state, "wherever you find them" in a state of war and aggression. The evidence for this is what follows: "And seize them and besiege them and lie in wait for them at every place of ambush" (Quran 16:90), which are measures of halting, besieging, and monitoring. Then, "But if they repent, establish prayer, and give zakah, then let them go on their way" (Quran 6:15), meaning that the goal is not to take

lives, but to stop the aggression and provide an opportunity for repentance and reintegration.

- The hadith "I was commanded to fight the people..." does not necessarily mean "to kill." It means to strive, defend, and argue with people to stop the path of polytheism and injustice until they reach the word of monotheism that liberates them.
- **"And do not kill your children for fear of poverty..." (Al-Isra: 31)** Not only physical infanticide, but also **"Killed" their future and prevented their growth and development** By preventing them from receiving education or depriving them of their rights for fear of poverty. "Imlaq" = the cessation of supply or the fear of its cessation.
- "And when the girl buried alive is asked for what sin she was killed" (At-Takwir 8-9): This doesn't only refer to a girl buried alive. "Buried alive" represents every potential, energy, project, or promising idea that was "buried alive" and its path halted before it could grow and bear fruit. It represents every opportunity that was killed in its infancy.
- ﴿And they kill the prophets unjustly﴾: not only physical killing, but also stopping their call, preventing their message from spreading, and fighting their ideas.
- **They did not kill him, nor did they crucify him. (And they certainly did not kill him.) (Regarding Jesus):** They did not stop his mission and his call completely ("they did not kill him") nor did they deter him or divert him from his path ("they did not crucify him"). They did not succeed in "killing" him, that is, in stopping his message completely.
- "Cursed is man! How ungrateful he is!" (Abasa: 17): Man "kills" himself and stops his evolutionary path when he denies the facts and closes his mind to contemplation.
- "So may he be destroyed for how he planned. Then may he be destroyed for how he planned." (Al-Muddaththir 19-20): "For example, regarding Al-Walid bin Al-Mughirah, his thought and logic were destroyed because of his poor

judgment and arrogance, then he was destroyed and his path was completely stopped because of his insistence on this wrong judgment.”

Conclusion: Towards a broader understanding of the Quran and life:

Liberating the concepts of "killing" and "fighting" in the Quran from their narrow, bloody connotations to their broader meaning of "stopping the flow" opens new horizons for a deeper, more compassionate, and humane understanding of God's book. It reveals that the Quran combats intellectual, professional, and behavioral injustice as vehemently as it combats physical aggression, and that the ultimate goal is always life, reform, and stopping what is necessary, not killing as an end in itself. This understanding calls upon us to bear our responsibility not only for the sanctity of life, but also for the sanctity of ideas, potential, and promising paths that we might "kill" through our ignorance, bigotry, or injustice.

4.23 Slaughter and sacrifice in the Quran - is it the blood or the meaning? A re-reading of "sacrifice and sacrifice"

Introduction: Deciphering Divine Commands

Our series continues its exploration of pivotal Qur'anic concepts, challenging literal interpretations that often link certain divine commands to physical violence or bloody rituals. Having delved into the concepts of killing, coercion, tyranny, raids, and the hamstringing of the she-camel, we now turn to two words that resonate deeply in the religious consciousness and are strongly associated with sacrifice and bloodshed: **Slaughter (Dhabh)** and **Slaughter (Nahr)**.

Is the divine command to Abraham to "sacrifice" his son (as discussed in a previous article), or the command in Surat Al-Kawthar, "So pray to your Lord and sacrifice," to be understood exclusively within their immediate physical framework? Or does the language of the Qur'an, with its richness and depth, invite us to explore deeper layers of meaning that transcend blood and the body towards symbolic, spiritual, and methodological dimensions related to the connection with God, the purification of religion, and the perfection of work? This article, based on the critical analyses we

have reviewed, offers an alternative reading of these two concepts, with a particular focus on deconstructing the command to "sacrifice" in Surat Al-Kawthar, and integrating the different interpretations we have put forward in our discussion.

1. "Slaughter": From Oppression to Self-Destruction (A Quick Review)

As we have previously discussed, critical analysis suggests understanding "slaughter" (butchery) in meanings that go beyond killing an animal:

- **As a metaphor for oppression and humiliation:** It describes a state of enslavement and deprivation of dignity.
- **As a symbol of sacrificing outdated beliefs:** In the story of Abraham, the command to "sacrifice" the son is read as a command to "kill the ego" and attachments (whether ignorance, traditions, or even excessive attachment to the son himself), in preparation for spiritual development and complete surrender to God.
- **My role in the general ritual of sacrifice:** The common practice of sacrifice is viewed as a later "myth and human invention," with no basis in a divine command or confirmed prophetic tradition in the time of the early interpreters, according to the critical approach.

2. "So pray to your Lord and sacrifice": Deconstructing and Reconstructing the Command

Herein lies the crux of our discussion in this article. The verse in Surah Al-Kawthar has historically been the subject of diverse interpretations, but the alternative interpretations presented in our sources (and during our dialogue) challenge the prevailing readings (whether those linking it to ritual prayer or to the sacrifice of animals during Hajj) and offer a new construction of meaning based on:

- First: Re-reading "Pray" - Beyond Ritual Prayer:
 - **The linguistic and morphological challenge:** The traditional, widely accepted reading is) "فَصِّلْ" with a kasra on the doubled lam), as the imperative form of) "صَلَّى" to perform prayer), and the omission of the ya' conforms to the rules of the imperative for verbs ending in a weak

letter. However, based on the principle that diacritics are a human interpretation and that the original Quranic script (without diacritics or dots) is the foundation, the possibility of reading the word as) "فَصِّلْ" with a sukun on the lam) is raised.

- Alternative (1) - Separation and Purification (Root :ص ل ل): Based on the root (ص ل ل), which signifies purity, clarity, and separation, the proposed meaning becomes: "Separate (or purify and refine) for the sake of your Lord this abundant good (Al-Kawthar = the Holy Quran and its profound meanings) from any impurities of superficial understanding, superstitions, or mockery that may cling to it." This is a systematic call to purify the understanding of religion and return to the pure essence of revelation.
- **Alternative (2) - Connection and link (root: و ص ل):** Based on the root (w-s-l) which signifies connection and link, and as you suggested in our discussion, the possible meaning becomes: "**Connect your heart and mind to your Lord and communicate with Him deeply.**" Through this abundant goodness (the Quran), it is an invitation to deepen the spiritual, intellectual, and cognitive connection with God through His book and contemplation of it.
- Secondly: Reinterpreting "And sacrifice" - Mastering and confronting the concept of not sacrificing the body:
 - **Rejecting the traditional secondary interpretation:** The interpretation that links "and sacrifice" to the sacrifice of the animal (camel) as a general ritual is rejected and is historically considered a less common view, and was often restricted to the rituals of Hajj only.
 - **The suggested alternative meaning (from the linguistic meanings of slaughter):** Here, "slaughter" is linked to meanings related to mastery, confrontation, and starting something at its earliest and most important time:
 - **"Slaughtering the work":** He performed it with excellence and dedication from the very beginning.

- **"Slaughtering matters with knowledge":** Reaching the goal of understanding and mastering it intellectually.
- **"To slaughter something":** To meet and confront him directly and forcefully.
- Applying the meaning: Based on this, the meaning of "and sacrifice" in the context of purifying the Qur'an (alternative 1 for "separate") or communicating through it (alternative 2 for "separate") becomes: "And perfect this work (whether it is purification and contemplation or communication and connection), and do it at the earliest time and with your utmost effort, and face and meet what is difficult for you in terms of the challenges of understanding and application with courage, mastery and steadfastness."

3. The integrated picture of the divine command: a systematic and spiritual call

According to this alternative critical reading on both levels, the command "Pray to your Lord and sacrifice" transforms from a command for physical rituals (prayer or animal sacrifice) to **A systematic, practical, and profoundly spiritual approach to dealing with "Al-Kawthar" (the Holy Quran as a source of abundant goodness):**

- The first aspect (purification and mastery): "Purify and refine the Qur'an from impurities for the sake of your Lord, and master this work by facing its challenges with steadfastness and knowledge." (A call to establish a critical and rigorous approach to contemplation).
- The second aspect (connection and mastery): "Connect your heart and mind to your Lord through the Qur'an, and master this connection by facing its obstacles with steadfastness and knowledge." (An invitation to deepen the spiritual and cognitive relationship with God through His book).

Both aspects completely deviate from the bloody meaning of slaughter and elevate the divine command to an intellectual, methodological and spiritual level related to how to receive revelation (Al-Kawthar) and interact with it with the utmost sincerity, mastery and confrontation.

Summary: From Blood to Methodology and Meaning

Re-examining the concepts of "slaughter" and "sacrifice" in light of critical linguistic and contextual analysis, as presented and developed in our discussions, offers a radically different perspective. It negates the literal meaning of "slaughter" in the story of Abraham, transforming it into a symbol of sacrificing ignorance and ego, and rejects the general ritual of sacrifice as a later human invention lacking a firm Quranic foundation. It also reinterprets "So pray to your Lord and sacrifice" as a divine command not related to ritual prayer or the slaughter of a body, but rather as a profound, methodological, and spiritual call either to purify and refine the Quran or to engage deeply with God through it, emphasizing the necessity of mastering this endeavor and confronting its challenges with steadfastness and knowledge.

This reading, although it challenges the traditional consensus and requires further research and reflection to establish it, is consistent with the general direction of this series towards a non-violent, deeper, more spiritual and intellectual understanding of the message of the Holy Qur'an, confirming that divine commands may carry within them meanings and calls for intellectual and spiritual elevation that far exceed the direct material understanding and rituals that may empty religion of its essence.

"I saw in a dream that I was sacrificing you" - the symbolism of
sacrifice and transcending the literal meaning in the story
of Abraham

Introduction: Reading Between the Line

The story of Abraham's vision and his being commanded to sacrifice his son is one of the most impactful and profound stories in the Quran, but it is also one of the most perplexing when read literally. How could God, the Most Compassionate, the Most Merciful, command a prophet to kill his own son? Does this align with the principles of justice and mercy that are the foundation of the religion?

This article, part of our series on deconstructing pivotal concepts in the Holy Quran, offers a critical and reflective reading of this story, employing the methodology of

"Quranic linguistic jurisprudence" and tools for analyzing the linguistic and semantic structure of words. We will re-examine two key words in the verse: {He said, "O my son, indeed I have seen in a dream that I must sacrifice you"} (As-Saffat: 102): "dream" and "sacrifice you," to reveal how an understanding that transcends the literal meaning can offer us a deeper and more consistent vision of the divine message—a vision that focuses on spiritual sacrifice and development rather than physical violence.

1. "In a dream": The awakening of the soul, not the slumber of the body.

As we reviewed in the previous section (Section X), a critical reading of the likely original Qur'anic spelling of the word "minam" (minm) and its analysis using the methodology of integrated pairs ("min" + "num") leads us to understand it not as a state of sleep, but **"As a stage or process of growth, development, and awareness in wakefulness"** It is the "growth" of the soul and mind.

- **"I see in a dream":** It no longer means seeing a dream, but **"I see with my insight and understand throughout our growth and development."** It is a moment of revelation and insight that comes in the context of the spiritual and intellectual awakening of Abraham and his son, and is not merely a night vision.

2. "I am slaughtering you": symbolism of suffering and sacrifice, not physical killing.

Here we come to the second pivotal word, "I will slaughter you." Traditional understanding directly links it to killing with a knife. However, the analysis we presented earlier, which is based on the possibility of figurative meaning and the deeper connotations of the root (dh-b-h), offers an alternative:

- **Slaughter as a symbol of exhaustion and hardship:** "Slaughter" here can be understood metaphorically, indicating **"Extreme fatigue, extreme exhaustion, exposure to hardship, and sacrifice"** For a higher purpose. It is not a call to take one's life, but to endure the utmost fatigue and suffering for the sake of God.

- **The context of the call and the trial:** In the context of the prophets' lives and missions, subjecting their sons (especially Ishmael, who accompanied his father in spreading the faith and building the Kaaba) to hardship, fatigue, and confrontation in the cause of propagating the religion is a natural part of the trials and tribulations of faith. This may be the intended metaphorical "sacrifice": involving the son in the burdens of the mission and assigning him responsibilities beyond his years, causing him physical and psychological exhaustion.

3. Reconstructing the meaning of the verse:

By combining the two alternative understandings of the words "dream" and "I will slaughter you," the overall meaning of the verse becomes:

He said, "O my son, I see with my insight and realize during our growth and development (in the dream) that I will tire you, exhaust you, and burden you with great hardship for the sake of God (I will slaughter you), so look at what you see (what is your opinion and readiness to bear this responsibility with me?)."

4. Consistency of the new meaning:

This new reading offers several benefits and is consistent with other aspects:

- **Exalting God:** The theological problem is removed from God's command to kill and it becomes a command to endure hardship and sacrifice for His sake, which is consistent with the attributes of divine mercy and justice.
- **Ismail replied:** Ishmael's response, "O my father, do as you are commanded. You will find me, if God wills, among the patient ones," becomes more profound. It is not merely a surrender to death, but rather... **A conscious readiness and heroic acceptance to endure hardships and persevere through sacrifices** In the cause of obeying God and supporting his father's religion.
- **Redemption through a "great sacrifice":** The verse {And We ransomed him with a great sacrifice} (As-Saffat: 107) can be understood in this context not as an alternative to physical killing, but perhaps as **"A ransom" for Ishmael**

from this great hardship and premature exhaustion Which he would have endured had things continued as before, or as a symbol of the great sacrifice (the ram) that would become a ritual commemorating this readiness for sacrifice. The "great slaughter" may also symbolize **Victory and empowerment** The one who came after patience in the face of adversity, and who redeemed Abraham and his son from continued suffering.

Conclusion: From Letter to Spirit

Re-reading the story of Abraham and his son through a deeper contemplation of the words "dream" and "sacrifice you," based on the methodology of "Quranic linguistic jurisprudence" and the possibilities of the original drawing and the metaphorical meaning, liberates the story from a literal understanding that may seem harsh or illogical, and elevates it to a deeper symbolic and spiritual level.

The story becomes not about a divine command to kill, but about **A visionary outlook on a future that demands sacrifice and suffering for the sake of God, and on the heroic readiness of father and son to endure these hardships.** It is a story of "sacrificing the ego" and worldly attachments, of the exhaustion of body and soul in the service of the faith, and of patience and absolute submission to God's will, which ultimately culminated in redemption, mercy, and victory. This reading restores to the story its spiritual and educational depth, making it an inspiring message of sacrifice and perseverance in the face of life's challenges for the sake of higher principles.

And We ransomed him with a great sacrifice: The Quranic
ransom and transcendence of the physical sacrifice

Chapter Introduction:

Having deeply contemplated the concept of "sacrifice" in the story of Abraham's vision, and concluded that it transcends physical killing to become a symbol of extreme hardship, immense exhaustion, and the sacrifice of outdated beliefs for the sake of God, we now move to the next stage in this pivotal story: redemption. After the test of absolute certainty and the readiness to sacrifice everything precious and dear—even that intellectual construct which the Quran calls "Ishmael"—comes

God's gracious promise: {And We ransomed him with a great sacrifice} (As-Saffat: 107).

This verse is the cornerstone of understanding the story, and it has led to numerous interpretations, most notably its connection to physical sacrifice. But can this redemption through animal sacrifice be consistent with God's mercy and justice? And does it align with the insight we have gained that the "slaughter" in this story is metaphorical? In this chapter, we will deconstruct the concept of "redemption through a great sacrifice" to reveal its deeper implications, which strengthen our understanding of the concepts of sacrifice in the Quran and transcend a literal view to present a more authentic concept of redemption.

1. Redemption: Redemption of the intellectual structure, not a material scapegoat:

The prevailing understanding of the verse, "And We ransomed him with a great sacrifice," links it to a physical compensation in the form of a ram sacrificed in place of Ishmael. However, this understanding clashes with the symbolic meanings we have uncovered in the story of Abraham. If the "sacrifice" is not a physical killing, how can the "ransom" be a physical ram?

In this story, "redemption" is a process of liberation and purification of the Abrahamic intellectual framework and consciousness from anything that might hinder or corrupt it. Ishmael here represents that conscious intellectual framework, nurtured and developed according to Abraham's method of inquiry, reflection, and the rejection of unquestioning inherited beliefs.

Therefore, the "great sacrifice" is not simply an animal offered as a sacrifice, but rather:

- Making the utmost effort to achieve this redemption: that is, the enormous mental and spiritual effort made to get rid of all polytheistic ideas, and all corrupt heritage that hinders the path of awareness and certainty.
- All the powerful, robust, and magnificent means that liberate humanity from everything that hinders the existence of the Abrahamic station: this station which represents a program of intellectual inquiry based on evidence and

proofs, and which constantly enables you to change and move between knowledge, sciences, and signs. The great sacrifice is a continuous process of purifying consciousness.

- The bone in ideas: Just as bone in any physical thing is what strengthens and supports the body, in ideas, "bone" is everything that contributes to the solidity and cohesion of the intellectual structure. Therefore, the "great sacrifice" is that monumental process that brings about this cohesion and liberation from intellectual impurities.

2. Critique of the physical sacrifice: a sacrifice or a stain on the face of religion?

The concept of sacrifice as an act of worship, a means of drawing closer to God, is not exclusive to Islam, nor even to other Abrahamic religions. Rather, it is a primitive ritual that has taken on various forms and rites throughout history as a way to release the violence inherent in human nature. Is it conceivable that the Merciful God, who has forbidden bloodshed (in its comprehensive sense as a means of life) except for what you slaughter properly, would command us to hunt animals during sacred months or slaughter them en masse during specific seasons without explicit Quranic evidence?

The Book of God Almighty is devoid of any explicit command regarding the "Eid sacrifice" or what is called "Eid al-Adha." Indeed, history testifies that the noble Companions, foremost among them Abu Bakr, Umar ibn al-Khattab, Ibn Abbas, and Ibn Mas'ud, did not perform the sacrifice or refrained from it for fear that it would be thought obligatory, which indicates that this ritual was not a Prophetic Sunnah obligatory in the sense commonly understood today, but rather a later interpretation or inheritance.

God Almighty is self-sufficient and independent of all creation. He has no need of flesh or blood, as stated in His words: "Neither their flesh nor their blood reaches God, but what reaches Him is piety from you" (Al-Hajj: 37). The true offering that God desires is piety, meaning awareness, adherence to truth, and abstention from idolatry and injustice. This is embodied in the moral and intellectual sacrifice made by Abraham.

3. "The Great Slaughter" and the Purification of Ideas:

The concept of the "great sacrifice" is closely linked to what we discussed in the chapter "Purification of Intellect." Just as we purify carrion with modern science to make it palatable, and purify blood with scientific understanding to make it beneficial, the story of redemption through a great sacrifice shows us how true purification of thought and soul is what liberates a person from the impurities of inherited beliefs and elevates their consciousness. It is a process of intellectual and spiritual purification that makes the intellectual framework "alive," "purified," and capable of receiving guidance and enlightenment.

Redemption, then, is a natural consequence of this spiritual "sacrifice"; a result of sacrificing old ideas and exerting strenuous effort to attain certainty and awareness. It symbolizes the victory and empowerment that follows patiently enduring trials, redeeming Abraham and his son from continued suffering in intellectual confusion and affirming their approach based on evidence.

Chapter Conclusion:

It is clear from the foregoing that the story of the great sacrifice as a redemption is a continuation of the Quranic vision that absolves God from commanding physical killing, elevating the meaning to the level of spiritual and intellectual redemption. It is a call to sacrifice everything that hinders intellectual and spiritual progress, and to exert maximum effort to liberate oneself from polytheism and outdated traditions. This understanding makes the Holy Quran a practical guide for life, urging reflection, calling for critical thinking, and upholding piety and awareness, rather than associating religion with bloody rituals that contradict the attributes of the Most Compassionate, the Most Merciful.

Conclusion of the series: Slaughter and Redemption in the Qur'an: Renewed Perspectives

Our journey through the concepts of "slaughter," "sacrifice," and "redemption" in the Holy Quran has been a profound one, taking us beyond narrow literal narratives to broader horizons of symbolism and meaning. We have discovered that Quranic

words carry layers of meaning that touch upon the essence of human existence and the relationship with God, far removed from the bloody rituals that have become associated with them throughout history.

In this series, we have simplified that:

- "Slaughter" and "sacrifice" are not necessarily physical acts of taking lives, but rather expressions of extreme exhaustion, profound fatigue, and the immense sacrifice of outdated intellectual constructs and beliefs ingrained in the human mind. This is evident whether in the story of Abraham (peace be upon him), where "slaughter" manifests as a process of psychological and intellectual purification for the father of the prophets, or in Surah Al-Kawthar as a "sacrifice" of the ego for the sake of unifying the purpose of worshipping God alone.
- The "ransom of a great sacrifice" was not merely a physical ram offered as a substitute, but rather the culmination of a process of intellectual and spiritual purification. It was the cleansing of the conscious intellectual framework—represented by Ishmael—from all the impurities of polytheism and hindering traditions, and the exertion of utmost effort to raise the banner of awareness and certainty built upon evidence. For God Almighty is not in need of our flesh and blood; His ultimate goal is the piety that springs from the conscious heart and the action that transforms dead ideas.
- The prohibition of blood is a prohibition of any negative interference in the natural order of life, whether physical, biological, spiritual, or moral. This prohibition is absolute, except for what has been "permissibly purified" through intelligence, knowledge, and science, as we explained in the context of the "permissibility" of carrion using modern science, the "permissibility" of blood through its safe transfusion, and the "permissibility" of pork derivatives for use in medical necessities after processing. This demonstrates that Islamic law aims to preserve and protect life, not to take it away.
- The story of the elephant is yet another example of how we understand the Quran. The armies attacking the Kaaba (sound reason and pure consciousness) are not necessarily groups of people riding elephants, but

rather outdated ideas and rigid beliefs held by the "People of the Elephant" in their minds, which they refuse to relinquish and seek to impose. And the "birds of Ababil" that destroy them are not physical birds, but rather the power of contemplation and critical thinking that hurls the "stones" of awareness and knowledge to demolish the fortresses of ignorance and fanaticism.

This series, with its fresh perspectives, invites you, dear reader, to reconsider everything you have taken for granted. It calls upon you to liberate the Quran from the constraints of literal interpretation and to renew your connection with the divine text in a way that befits its depth and comprehensiveness. For the Quran is not a history book of stories that happened and ended, but rather a flowing river of meanings, overflowing with guidance for every time and place, provided that we contemplate it with conscious hearts and enlightened minds.

Let us make every verse a catalyst for contemplation, and every story a lesson for intellectual and spiritual advancement, and let us break free from the shackles of inherited traditions to the expanse of authentic understanding, for true "slaughter" is the slaughter of illusions, and true "redemption" is the liberation of consciousness.

4.24 Surah Yusuf as a symbolic journey of human consciousness

According to Ahmed Yasser's interpretation, Surah Yusuf transcends being merely a moving historical narrative, becoming a profound mirror reflecting the journey of human consciousness in its inner struggles and spiritual ascent. It is not simply a recounting of external events, but a symbolic embodiment of the struggles and challenges each individual faces within themselves, in a unique journey that Yasser Ahmed describes as "falling upwards."

The characters in the surah serve as symbols for the soul:

In this symbolic framework, it represents **Joseph (peace be upon him)** The purest and most sublime aspect of the human soul. It embodies "all that is beautiful, sublime, and pure in our lives," such as a living conscience, high values, the light of knowledge, and virtuous morals. Joseph is the radiant inner essence that the soul strives to reach and preserve.

In contrast, it represents **Joseph's brothers** The negative and dark aspects within the self. They symbolize the "negative thoughts, envy, and base inclinations" that afflict the human soul. They represent the inner forces that drive jealousy, selfishness, hatred, and arrogance, which, driven by ignorance or passions, seek to suppress and obscure the inner "Joseph".

The events of the surah as stages in the journey:

The events of the surah acquire profound symbolic meanings within the context of this inner journey:

- **Joseph was thrown into the well:** It is not merely a fraternal conspiracy, but rather a symbol of the suppression and deliberate disregard of the beautiful and pure aspects of the self. It is a burial of conscience, a suppression of enlightened reason, and a surrender to negative impulses.
- **wolf:** Jacob's fear of the wolf is not limited to external danger, but symbolizes "destructive thoughts" or moments of weakness and being swept away by passions that can destroy everything beautiful and pure in a fleeting moment.
- **Potiphar's wife and her attempts to seduce him:** The struggle against the "self-inclined to evil" is embodied. This inner force seeks to tempt the pure "youth" (the inner Joseph) and drag him towards lust and depravity. Joseph's resistance symbolizes willpower and adherence to higher values in the face of temptations.
- **the prison:** It is not merely a punishment, but a necessary stage of "spiritual refinement and reform." It represents a period of hardship, isolation, and reflection that strengthens the will, refines the spirit, and makes it more capable of facing future challenges.

The goal of the journey: to ascend and reach the inner "Al-Aqsa Mosque":

The ultimate goal of this symbolic journey, as Yasser Ahmed sees it, is to achieve spiritual and intellectual elevation. This requires "**Freedom from negative thoughts**" It is about overcoming the shackles of ignorance, hatred, envy, and arrogance. It is a continuous call to strive for self-improvement and the pursuit of human perfection.

When this liberation and elevation are achieved, man reaches what Yasser Ahmed calls **The inner Al-Aqsa Mosque** This is not merely a place, but a state of consciousness representing the highest degree of purity, inner peace, and connection with Truth. In this state, "Joseph," "the most beautiful and purest within us," becomes the dominant and guiding force. And then, all else submits to him. "**The Planets**" - which here symbolizes our various inner thoughts and powers and multiple sources of our consciousness - in a state of harmony and submission to the supreme essence and higher values.

In conclusion, through this symbolic interpretation, Surah Yusuf offers a roadmap for human consciousness. It is a story of the internal struggle between good and evil, and of the possibility of victory for the bright side within us. It is a story of hope that affirms humanity's ability to reclaim its inner beauty and purity, and to rise above its negative impulses, by adhering to higher values, striving against the self, and diligently pursuing spiritual and intellectual perfection.

4.25 Linguistic analysis and word deconstruction: A window into the depths of Surah Yusuf

Language is key to understanding any text, and this importance takes on a deeper dimension when dealing with the miraculous text of the Quran. In his interpretation of Surah Yusuf, Yasser Ahmed emphasizes the necessity of moving beyond a superficial reading of events and delving into the depths of meaning through meticulous linguistic analysis and deconstructing the connotations of words within their Quranic context. He calls for contemplating the Quran "in clear Arabic," not

merely in the general linguistic sense, but by understanding the characteristics of this unique Quranic language and its capacity to convey multiple layers of meaning.

The importance of deep linguistic understanding:

God Almighty says: "Indeed, We have sent it down as an Arabic Qur'an so that you may understand" (Yusuf 12:2). This directly links deep understanding (comprehension) with the fact that the Qur'an was revealed in the Arabic language. Yasser Ahmed argues that this does not simply mean understanding the vocabulary, but rather grasping its profound meanings and its structural and semantic connections. Therefore, relying solely on superficial or inherited understandings, which may be laden with interpretations that contradict God's intent, is a deficiency that obscures the treasures of Qur'anic meaning. The call here is for direct engagement with the text and deep contemplation of it, free from intermediaries that may distort or limit understanding.

Applications of linguistic analysis in Surah Yusuf:

The importance of this linguistic approach is evident in how Yasser Ahmed deals with some of the pivotal words and scenes in the surah, revealing deep symbolic meanings:

1. Joseph's first vision: "The planets, the sun, and the moon":
 - Yasser Ahmed does not limit himself to the traditional interpretation that sees the planets, sun, and moon as references to Joseph's brothers and parents. Rather, he delves deeper to see in them symbols. **"A set of ideas or influential forces"** These ideas shape human consciousness. They may be inherited, like the sun and moon as primary sources of knowledge or parental authority, or acquired, like the planets as the multiple ideas that an individual receives.
 - word **"Prostrating"** It is not understood only in the sense of physical prostration, but as a symbol to **"submit"** These are the thoughts and powers of the supreme consciousness and pure essence of "Joseph" when he reaches his fullness and maturity is complete.

2. The vision of the two fellow prisoners: "The wine-year and the bread-carrying":
 - Yasser Ahmed goes beyond a literal interpretation concerning the prisoners' future, offering instead an exploration of their intellectual and spiritual states. "**The Age of Wine**" It is linguistically and structurally related to the state "**Intellectual rigidity and attachment to outdated knowledge**" It is an age of heart and mind clinging to tradition without renewal or openness.
 - As for "**Carrying bread on one's head will cause birds to eat it.**" It refers to a state "**To carry knowledge or thought superficially**" Without deep understanding or genuine assimilation, this superficial knowledge becomes susceptible to... **bird** "Which may symbolize emerging, renewed ideas, external influences, or even criticism and refutation that feeds on this fragile science and stops it at its limit, preventing it from self-development and creativity.
3. The king's vision of "cows and ears of grain":
 - Yasser Ahmed believes that the symbols here go beyond the economic aspect to symbolize "**Stages and cycles in the life of ideas and knowledge**" The fat cows and green ears of corn represent years of abundance, intellectual fertility and creativity, while the lean and dry ones represent years of drought and intellectual and cognitive stagnation.
 - More importantly, the king's request was not merely an "interpretation" of the vision, but was **Give us a fatwa** "From the fatwa." This shift in wording, according to Yasser Ahmed's analysis, indicates that the need was not merely for a theoretical interpretation, but "**Request for a fatwa or practical solution**" To confront imminent intellectual and societal challenges.

In summary: Language as a key to consciousness:

The linguistic analysis and word deconstruction approach, as applied by Yasser Ahmed to Surah Yusuf, opens a new window onto the depths of the Quranic text. It

reveals how words are not merely tools of expression, but rather keys to understanding the realms of the spirit and the soul, and the dynamics of consciousness. By contemplating the "clear Arabic language," and delving into the meanings, structures, and contexts of words, we can transcend superficial readings and arrive at a deeper and more authentic understanding of the Quran's timeless messages, not only as historical narratives, but as a continuous guide for the human soul on its journey toward truth and perfection.

4.26 The struggle between the lower self and spiritual elevation in the story of Joseph

In Yasser Ahmed's symbolic reading, Surah Yusuf delves into the depths of the human psyche, revealing its perpetual struggle between good and evil, and illustrating the path of spiritual ascension through self-discipline and overcoming challenges. The story becomes a living laboratory for understanding the dynamics of the soul, particularly the role of the "self-inclined to evil" and how to overcome it to reach a state of inner peace and purity.

Potiphar's wife and the embodiment of the commanding soul:

Yasser Ahmed believes that the character of "Al-Aziz's wife" transcends her historical role in the story to become a powerful embodiment of **"The soul that incites evil"** Which lies within every human being. This soul, by its very nature, tends towards passions and desires, and seeks to seduce the purest and most sublime aspect of the self, which is represented by "Joseph" or "her boy," as she calls him in the moment of temptation.

"Her seduction" The temptation to tempt Joseph was not merely an attempt to lead him into sin, but a symbol of the fierce and ongoing internal struggle between his lower self and his conscience and higher values. It was the base self's attempt to control and dominate the beautiful and pure essence within him. Herein lies the power of will; Joseph's steadfast resistance to this temptation and his refusal to yield to it, despite his strength and apparent vulnerability, symbolize adherence to

spiritual and moral principles and values, and the human capacity to uphold the inner "Joseph" against the insistent demands of his lower self.

Prison: A station for moral and spiritual reform.

In this context, the "prison" that Joseph entered is not seen as a mere punishment or defeat, but rather as an inevitable and necessary stage in his journey of spiritual ascension. Yasser Ahmed calls it a stage. **"Spiritual refinement and reform"** Joseph's imprisonment *after* His resistance to temptation reveals an important truth: that adhering to what is right and choosing the straight path may outwardly lead to difficulties, challenges, and trials. It may seem like a "fall," but in reality, it is part of a process of "falling upwards."

Prison symbolizes voluntary or involuntary isolation, a time for reflection and self-examination, an opportunity to purify oneself, strengthen one's will, and refine one's spirit. It is an ordeal that builds character, making it more resilient and pure, and preparing one to bear greater responsibilities later on. Without this stage of refinement, Joseph's inner maturity might not be complete, preventing him from leading Egypt—a symbol of empowerment and influence.

Freeing oneself from negativity is a prerequisite for advancement:

Joseph's journey, including his struggle with his brothers and his own lower self, confirms that spiritual ascension and reaching the inner state of "Joseph"—"purity, clarity, and empowerment"—necessarily requires **Freedom from negative thoughts and feelings** These negative traits, represented by Joseph's brothers (envy, hatred, jealousy, revenge, ignorance) and the commanding self (lust, love of control, deviance), are the real constraints that shackle the soul and hinder its progress.

Giving up these reprehensible qualities and constantly striving against the commanding self is the way to move towards "the highest," to restore inner beauty and purity, and to achieve peace with oneself and with others.

From this perspective, Surah Yusuf becomes a practical and profound psychological guide for overcoming negative forces within oneself. It describes a journey of spiritual ascension that unfolds through patience in the face of adversity, adherence

to values in the face of temptations, and continuous self-discipline, culminating in empowerment, purification, and the realization of the "Yusuf" that lies dormant within every human being.

4.27 Renewing Qur'anic Concepts: A Contemporary Reading of Surah Yusuf

Yasser Ahmed's interpretation of Surah Yusuf exemplifies his ongoing call for a renewed understanding of the Quranic text, moving beyond rigid, traditional readings and embracing broader and deeper meanings that align with the evolution of human consciousness and the challenges of our time. He strives to liberate Quranic concepts from the "pillars' debris"—that is, inherited interpretations and frameworks that may be deficient or burdened by a specific historical understanding—and reconnect them to the dynamism of reality and the issues facing contemporary humanity.

Moving beyond literalism towards symbolism and depth:

This renewed vision is clearly manifested in the way he deals with the various elements of Surat Yusuf, as he transforms them from mere names, places and historical events into symbols and meanings that touch the essence of the human experience:

- **Joseph as a renewed symbol:** Joseph is not confined to his historical persona as a prophet, but his symbolism expands to include **"Everything in our lives is beautiful, sublime, and pure."** He becomes a symbol of knowledge, of higher values, of conscience, of creativity, and of the pure inner essence that humanity strives to achieve. In turn, each of his brothers becomes a symbol. **"For negative thoughts and base tendencies"** Such as envy and jealousy, which hinder this elevation.
- **Cosmic, astronomical, and economic symbols:** The planets, the sun, and the moon in Joseph's dream, and the cows and ears of grain in the king's dream, transcend their literal meaning or traditional interpretations associated with

specific individuals, becoming symbols. **Ideas, influential forces, sources of awareness and knowledge, and stages of intellectual and cognitive fertility and drought, or even economic and social drought.** The prostration of the planets to Joseph represents the submission of these forces to the supreme, organized consciousness.

- **Places as states and ranks:** The places in the surah acquire symbolic meanings that transcend their geography: **"The well"** It symbolizes self-suppression and disregard for conscience. **"the prison"** It represents a stage of spiritual refinement and inner purification. **"Egypt"** It may symbolize **"A qualitative leap"** In the spiritual and intellectual journey of man, or even in the realm of influence and empowerment. **Al-Aqsa Mosque** In his general interpretation of the Qur'an, which is reflected here, he becomes a symbol of the supremely sublime state of affairs. **"Inner peace and higher consciousness"** That which the soul longs for.
- **Events as psychological and spiritual processes:** The events transform from mere historical facts into a representation of profound psychological and spiritual processes: **"The Temptation of Potiphar's Wife"** It is the internal struggle with the evil-commanding self. **"Throwing Joseph into the well"** It is a psychological mechanism for ignoring painful facts or the bright side. **"Joseph's release from prison and his taking charge of the treasuries"** It represents the stage of empowerment and manifestation of higher consciousness after a period of refinement and purification.

The goal: To activate the Quran in contemporary life.

The aim of this renewed reading is not to negate historical understanding or diminish previous interpretations, but rather **Activating the role of the Quran in the life of the individual and society today** By making its words and concepts resonate with our reality, address our consciousness, and illuminate our paths in facing our contemporary challenges. It is an attempt to make the Quran **"An investment opportunity for the future"** We draw lessons and inspiration from it, and we extract solutions from it for our current issues.

The call is for continuous reflection and contemplation upon the Book of God, and for understanding its profound messages in a vibrant and ever-evolving Arabic language—a language that transcends the boundaries of time and place and speaks to the very essence of humanity in every era. It is a call to make the Quran a living beacon illuminating our reality, not merely a historical text to be read for blessings or memorized for recitation.

4.28 And worship your Lord until certainty comes to you: Worship is self-awareness, and certainty is the fruit of knowledge.

"A reading of the concept of divinity and worship"

introduction:

The concepts of "Lord," "worship," and "certainty" in the Quran raise fundamental questions about humanity's relationship with its Creator, with itself, and with its intellectual journey. Is "Lord" exclusively the transcendent essence of "God"? Is "worship" merely rituals and ceremonies? And is "certainty" synonymous with death, as is commonly believed? "Quranic Linguistic Jurisprudence" offers a different perspective, linking "Lord" to acquired knowledge, "worship" to awareness and discernment, and "certainty" to attaining complete knowledge.

1. "Your Lord": The knowledge and wisdom He has instilled in you:

Your explanation offers a remarkable understanding of the word "Lord"; while "Allah" is the comprehensive name for the Divine Essence and its attributes, and "the Most Merciful" represents all-encompassing mercy at the beginning of creation, "Lord" represents the aspect connected to human development, growth, experience, and acquired knowledge. "Your Lord" is not always a direct reference to God, but may refer to... **"What was raised in you"** From sciences, knowledge, experiences, instinct, and software that shape your awareness and guide your behavior.

- **"Follow what has been revealed to you from your Lord." (Al-An'am: 106)** Follow the revelation that comes to you from the source of knowledge

and guidance that was nurtured in you, "whether it is sound instinct, a mature mind, or direct divine revelation."

- **They said, "Invoke your Lord for us." (Al-Baqarah)** It is not "Call upon God," but rather it is as if they are saying to Moses: "Use what you have been raised with in terms of knowledge, understanding, and experience of your Lord to find us a solution."
- **Multiple "lords":** This understanding explains how people can have "masters" other than God, who are the people, ideas, or systems that "educate" them, guide them, and shape their consciousness.

2. Creation, making, and "your Lord":

- Your Lord said to the angels, "Indeed, I **Creator**" "Human beings..." (Al-Hijr: 28).
- Your Lord said to the angels, "Indeed, I **Maker**" "A successor on earth..." (Al-Baqarah: 30).

"Your Lord" here is certainly God, but using "your Lord" instead of "God," for example, might suggest that the act of creation and making is linked to the laws of nurturing, development, and growth, which are inherent to Lordship. God, the "Lord," is the one who establishes the laws of creation, making, and nurturing.

3. Worship: Awareness and discernment, not mere ritual:

"And worship your Lord until certainty comes to you." (Al-Hijr 15:99) "Worship," derived from the root "'-b-d," is not merely ritualistic submission, but rather, as it suggests, **"To understand what 'A' seems to you"** It is a state of awareness, vigilance, and discernment between right and wrong, between what leads to truth and what leads astray, based on the knowledge you have acquired of your Lord. It is the activation of reason and consciousness in the journey of seeking truth.

4. Certainty: Complete knowledge, not the inevitability of death:

"Certainty" is not death, but rather **"Complete knowledge and clarity of truth"** **"La certitude"** The goal of "worshipping God" is "activating awareness and discernment based on acquired knowledge" to reach a state of cognitive and spiritual "certainty".

5. Surah An-Nas: Seeking refuge from the dominion of the misleading "Lord of mankind":

"Say, 'I seek refuge in the Lord of mankind...'" The word "I seek refuge" (from the root ع و ذ can mean "I discern and take refuge consciously." Seeking refuge here is not merely a fearful refuge, but rather...**A conscious act of discrimination and protection**Against "Lord of mankind" meaning**The ideas, beliefs, and influences that are "cultivated" in the general public and shape their collective consciousness.**"Often influenced by the whisperings of the devil from among jinn and mankind," which may possess them, deify them, and mislead them. It is a call to distinguish "your Lord" (your conscious knowledge) from "the Lord of mankind" (the misleading collective consciousness).

conclusion:

Reinterpreting the concepts of "Lord," "worship," and "certainty" through the lens of "Quranic linguistic jurisprudence" offers a vision that liberates humanity from a negative understanding of worship and predestination. "Your Lord" is the sum of your knowledge and experiences guided by innate understanding and divine revelation, and "worshipping Him" is the activation of your awareness and discernment. The ultimate goal is cognitive "certainty." This is a call to continuous learning, constant awareness, and conscious discernment between the guidance of "Your Lord" and the misguidance of "the Lord of mankind," so that we may attain the desired certainty.

4.29 "The she-camel of God and her drink": when the verse is a universal law, not a mythical camel.

A contemporary reading of the story of Saleh and Thamud

introduction:

The story of the Prophet Salih, his people Thamud, and the "she-camel of God" is one of the pivotal Quranic narratives, rich with profound lessons and wisdom. But is the "she-camel of God" merely a female camel that miraculously emerged from the

rock, and does "hamstringing her" simply mean her physical slaughter? The "jurisprudence of the Quranic language" rejects this literal interpretation, which might seem to contradict God's established laws of creation. Instead, it invites us to delve into the structure of the key words "she-camel," "seeing," "drank," "watered her," "hamstrung," "Salih," and "Thamud" to uncover a deeper meaning that connects the "she-camel of God" to cosmic laws and divine principles that must be respected and not violated.

1. Deconstructing the "She-Camel of God": A purified and enlightening divine law:

- **"N Q" camel:** The root "ن ق" does not necessarily mean female camel. By applying the binary method or analyzing the letters = ن") formation/essence , = ق control/seizure"), we arrive at the meaning **"Control and control "Q" in essence or original law "N"** From it come "purity," "elegance," and "choice." "He purified the thing: he chose it and made it pure." "The she-camel," as a structure with a "ta marbuta" containing "naq," may mean... **"An authentic, purified, and chosen divine law or tradition"** It lies dormant, awaiting verification or revelation. It is the same "sign" that was given to Thamud.
- **Attributing it to God:** The phrase "the she-camel of God" confirms that this law or tradition is not of human origin, but rather it is from God, reflecting His knowledge, wisdom, and order in the universe.
- **"B S R: (ب ص ر)"** It does not mean that she sees or has awareness, but as we analyzed "sight" previously, "sight + R = a revealing tool + a clear result," so "seeing" means **"It is a means of seeing and revealing the truth."** or **"Revealing the facts"** The she-camel, by its very nature a "divine law," reveals the consequences of actions and clarifies right from wrong for those who reflect upon it. It is a sign through which one can see and learn.

2. "Watering it" and "drinking it": its path and source of life:

- **﴿She has a share of the water, and you have a share of the water﴾ / ﴿That the water is to be divided between them﴾**: The intention is not to divide the physical water for drinking. "Drinking," from the root "sharaba," may be linked to "evil," "lack of diversity, stagnation," as I analyzed it; that is, the

camel, "the law," has its own meaning. **Its constant and only source of nourishment** And you have your other sources. "Water" here may symbolize the source of life or the general order. The verse means that this divine law has its domain and source that must not be violated or disrupted, and that there is a balance and division in the cosmic and social order that must be respected.

- **﴿And its watering﴾**: It's not just about supplying it with water, but from "S Q", **"Its specific route, method of operation, and system"** Ensuring the proper functioning of the law means providing suitable conditions for its implementation. Warning against obstructing or disrupting the law's implementation is the prohibition of hindering its progress or system.

3. "Thamud" and "Salih": Sin and Reform:

- **Thamud "Th M D"**: From "then+d", it may mean **"The impulse "D" to obscure or corrupt "then" the distinct essence"** They represent the people who rush into "sin," "emptying something of its content," and ignoring laws and customs, and they disbelieved in "their Lord" with what they had been raised with innate or divinely inspired knowledge.
- **Saleh "S L H"**: From "Salh+H or S+Lh", he is the one who comes **"To stir up and revive the gathering" (H) after preparing and connecting it (Sal)** or **"Preparation "S" to move the group "LH"** He is a symbol of the reformer who seeks to restore things to their proper order, to connect people to divine laws, and to repair what Thamud had corrupted.

4. "They hamstrung the she-camel": Disrupting the law and violating traditions:

- **عق ر "Aqr")**: Not necessarily physical killing, but from "aq+r", it may mean **"Changing the course of signs or laws after losing the ability to understand or control them"** It is an act. **"Stop, obstruct, and disrupt"** The divine law's path, the "she-camel," was blocked and prevented from flowing, the "watering." They stood in its way and disrupted its system.

- **Injustice in it:** ﴿So they wronged themselves because of it﴾: Because of their stance on the she-camel, the "law," and their obstruction of it, they wronged themselves and wronged the cosmic/social order.

5. Contemporary application: "God's camels" are among us:

"The She-Camel of God" is not a historical story from the past, but rather divine laws and principles that are insightful and revealing and manifest in our reality today:

- **Laws of nature:** The ecological balance, the water cycle, the laws of climate, the importance of biodiversity... all of these are "God's she-camels" with their own paths, "watering" and "drinking" sources. Disrupting them and causing corruption on Earth (pollution, illegal logging, random construction in riverbeds...) is "slaughtering" these she-camels, and injustice towards them will inevitably lead to "imminent punishment" (floods, drought, climate change...).
- **Social norms:** The laws of justice, the importance of science and knowledge, the necessity of work and production, the dangers of following whims and arrogance... these too are "God's she-camels." Disrupting science with ignorance, justice with injustice, and work with laziness, is a "crippling" of them that will lead to the "cry" of backwardness, poverty, and marginalization.
- **Cognitive norms:** The need for contemplation, the importance of the correct methodology, the danger of denial and arrogance... this is the "she-camel of God" in understanding His religion and His book. "Hamstringing" it with rigidity, blind imitation, and rejection of the verses leads to spiritual "thirst" and "blindness" of the heart.

conclusion:

The story of Salih, Thamud, and the she-camel of God, viewed through the lens of "Quranic linguistic jurisprudence," transforms from a tale of a physical miracle into a profound universal lesson about the importance of respecting God's laws and principles in creation, society, and knowledge. "The she-camel of God" is the illuminating sign—the law—that reveals the path to us, and its watering and drinking

represent its inviolable system. Salih is the voice of reason and wisdom, calling for reform and adherence to these laws, while Thamud symbolize those who rush headlong into sin and corruption, violating these laws and thus incurring punishment as an inevitable consequence. This is a continuous call for us today to recognize the "she-camels of God" in our reality, to preserve their watering, and to heed the voice of Salih within ourselves and those around us, before it is too late.

4.30 **Whatever verse We abrogate: Explanation and clarification, not removal and invalidation**

"Reclaiming the concept of copying from traditional understanding"

introduction:

The issue of "abrogation" (naskh) is one of the most controversial in Quranic studies, as the traditional understanding of it is to mean the removal of a ruling or wording from a Quranic verse by a subsequent verse. This understanding, despite its prevalence, raises profound problems that clash with the preservation, perfection, and clarity of the Quran, as stated in the verses: {A Book whose verses are perfected and then explained in detail} (Hud 1) and {Indeed, We have sent down the Reminder, and indeed, We will be its Guardian} (Al-Hijr 9). Does the word "abrogation" in the Quran truly mean removal and invalidation? The "jurisprudence of the Quranic language," with its methodology based on examining the structure of the word and its original meanings, calls for a radical re-examination of this concept.

1. Deconstructing the "copies" of "N S Kh": What lies beyond the letters and the syllables:

- **Traditional linguistic meaning:** Removal is like "the sun copying the shadow," and transfer and photography are like "copying the book." These meanings are limited and have led to misunderstandings.
- **Analysis of the letters "n+s+kh":** meeting **Nun**"Formation, appearance, essence" with **Sin**"Walking, the path, the hidden revelation" and **The letter Kha**"Concomitance, concealment, choice" may suggest a meaning **"Revealing**

a hidden, concomitant or essential formation or essence through a specific path".

- Bladder analysis "ns + sakh":
 - **The dual form "nas":**It may be related to forgetting "concealing the formation", or to "people" "the apparent formation", or to the formation process.
 - **The dual form is "Sakh":**The opposite of "lethargy" (weakness and scarcity) is associated with generosity, munificence, and wealth. "S = walk, Kh = accompaniment" might mean **"A journey that reveals interdependence and richness"**.
- **The integrated meaning of "copies":**By combining "N" (formation) with "Sakh" (wealth, generosity, and concomitant revelation), it becomes "copying". **"Revealing, highlighting, and exposing the richness and interconnectedness of the original constituent essence."**It's not removal, it's **Statement, clarification, and details**For the meaning or ruling inherent in the original verse, or **Provide evidence and confirmation**It is through another verse or a new context. It is the extraction of the associated meaning "X" from the formation of "N" via a graphic path "S". This is in line with some sayings of the predecessors: "restricting the general, specifying the absolute, clarifying the concise".

2. A new reading of the verses of abrogation:

- ﴿**And in its copy is guidance and mercy**﴾ (Al-A'raf: 154):It is not "its image" but "its explanation, clarification, and detail" that is guidance and mercy. The tablets, "the original," their explanation and detail, "its copy" is the source of guidance.
- **"Then Allah abrogates what Satan casts in."** (Al-Hajj: 52)It doesn't "remove," but **"It reveals, clarifies, and exposes falsehood."**What Satan casts forth, then God establishes His verses. God does not remove Satan's whispers to be forgotten, "for they remain for temptation and testing," but rather He reveals their truth, demonstrates their falsehood, and establishes His decisive verses in opposition to them.

- “Indeed, We were recording what you were doing” (Al-Jathiyah: 29): We were not only “recording and transmitting,” but “explaining and clarifying the truth” of what you were doing, and providing evidence for it. “Recording as providing evidence.”

3. Detailed explanation of the pivotal verse of Al-Baqarah "106":

﴿Whatever verse We abrogate or cause to be forgotten, We bring forth [one] better than it or similar to it...﴾

- **What We abrogate of a verse:** Any verse, "a sign or unit of the Quran that requires questioning and understanding," we undertake **By stating, clarifying, and detailing it, we "copy"...**
- **Or we forget about it:** The word "nasi" means postponement or delay, not forgetfulness in the sense of erasure. It refers to a verse whose explanation and details are postponed to a later time...
- **We brought something better than it:** ...except we come **Statement, clarification, and detail** **It contains multiple options and richer details; "good" means abundance and variety.** From the initial overall meaning of the verse. "The letter 'ba' here is important; the comparison is not 'better than it' but 'with something better than it'."
- **Or something similar:** ...or we can provide a statement, clarification, and detailed explanation. **Similar and corresponding to "similarities"** It confirms the original meaning without adding or elaborating too much.
- **Divine power:** "Do you not know that God is capable of all things?" This explanation, detail, and delay are in accordance with God's power and wisdom in revealing and detailing His book and verses.

conclusion:

A correct understanding of "abrogation" in the Quran, through the lens of "Quranic linguistic jurisprudence," liberates us from the problem of verse contradictions and the invalidation of God's word. Abrogation is not removal, but rather clarification, elaboration, and confirmation of meanings and rulings. It brings forth "better" options and more details, or "similar" confirmation and clarification of the original

verse, all according to God's knowledge, wisdom, and power. With this understanding, the entire Quran becomes perfectly coherent, free from contradiction and ambiguity, a book whose greatness is manifested in the integration of its verses and the detail of its explanation.

4.31 Abrogation and abrogated verses: A journey of explanation and detail in the verses of rulings

Practical applications of the concept of copying as a statement, not deletion.

introduction:

Having established in the previous topic the concept of “abrogation” as “clarification, explanation, and detail” rather than as “removal and invalidation” based on the methodology of “the jurisprudence of the Qur’anic language,” we now move on to applying this understanding to some examples that interpreters traditionally considered to be abrogated verses “in the sense of invalidation,” to see how they can be read from the perspective of “explanatory abrogation.”

1. The abrogation of the verses concerning fighting and the waiting period after death:

- Verses about fighting "Al-Anfal 65-66":**The command to be patient with one for ten, then the reduction to being patient with one for two. This is not an abrogation or invalidation of the first ruling, but rather...**Statement and details**Regarding the state of believers, the first ruling (1:10) represents**Determination and ideal condition**At the fullness of power and faith, the second judgment "1:2" represents**License and mitigation**When weakness exists, both are established rules, applied according to the situation and circumstances. It is**Description**Two levels of governance, neither of which can be invalidated.
- Several verses about death: "Al-Baqarah 234 and 240":**Verse 240 speaks about**commandment**The deceased may bequeath to his wife the household goods and residence for a full year.**If she wishes**"Not expulsion," and verse

234 specifies **The required waiting period** Legally, it is four months and ten days. There is no contradiction or abrogation. The first is a discretionary will related to the husband's rights, and the second is a general, obligatory legal ruling. They are two complementary rulings addressing two different aspects, and the claim of abrogation here stems from a lack of accurate understanding of the context.

2. Copying the gradual process, not the abrogation, of the verse "The Prophet's Supplication":

- **Verses of supplication "Al-Mujadilah 12-13":** The order to give charity before speaking privately with the Prophet (peace and blessings be upon him), then the easing and removal of this condition. This is not an abrogation or invalidation of the first ruling, but rather... **Phased and gradual legislation** It has educational wisdom. The first ruling was to test the sincerity of their faith and distinguish the hypocrites, and when the wisdom behind it was realized, it came **Easing and Clarification** This is not a permanent requirement, while emphasizing the fundamental nature of acts of worship: prayer, charity, and obedience. **Description** To end a specific legislative phase and move to the permanent phase.

3. Copying the statement, not invalidating it: "The verses about changing the direction of prayer":

- **Verses regarding the change of the Qibla (Al-Baqarah 144):** The command to face the Sacred Mosque (in Mecca) after the direction of prayer (qibla) had been Jerusalem. This is not an abrogation or invalidation of the first direction, but rather... **Statement and determination of the final qibla** For this nation, and as a test to distinguish the believers. The turning towards Jerusalem was a phase with its own wisdom, and the turning towards the Kaaba is the final and established ruling. **Statement and identification** This does not invalidate the religious meaning of Jerusalem.

4. Copying the specification and restriction, not the invalidation: "Verses permitting some of the prohibitions for the Children of Israel":

- "And to make lawful for you some of what was forbidden to you" (Al Imran 50): This is not an abrogation or nullification of the prohibitions of the Torah, but rather...**Statement and allocation**That some of what was forbidden to them was a punishment or a special measure against them, and that Jesus' message came to alleviate some of these rulings.**Their own**While the original prohibition in the Torah remains for what is already prohibited.
- "All food was lawful to the Children of Israel except what Israel made unlawful for himself..." (Al Imran 93)**It shows and clarifies**The origin of the solution, and that the subsequent prohibitions were either due to personal interpretation or later tightening, the Qur'an here"**Copies, shows, and clarifies**"The original state before the subsequent prohibitions.

conclusion:

When we understand "abrogation" in the Quran as "clarification, explanation, detailing, restriction, specification, and legislative gradualism," the problem of apparent contradictions between verses disappears, and the preservation, perfection, and wisdom of the Quran are affirmed. The verses that have been claimed to be abrogated "in the sense of invalidation" are, in reality, brilliant examples of the wisdom of legislation, consideration of circumstances, gradual implementation of rulings, elaboration of general statements, and qualification of absolute statements. "Understanding the language of the Quran" calls us to a comprehensive and coherent reading of the Quranic text, in which we see the clarification complementing the original, and the detailing clarifying the general, without the need to assume the invalidation or removal of God's perfect word.

4.32 Take off your shoes: the symbolism of shedding and liberating consciousness

An analysis of the symbolism of "the sandal" and "removal" in the story of Moses

introduction:

In the awe-inspiring moment when God addressed His servant and interlocutor Moses at the sacred valley of Tuwa, the first divine command came: "So take off your sandals, for you are in the sacred valley of Tuwa" (Ta-Ha: 12). The common and straightforward understanding of this verse is that God commanded Moses to remove his sandals out of respect for the sanctity of the place. But does the word "sandal" and its derivatives, which appear in the Quran only in this unique context, have a limited physical meaning? And is "taking off" simply the act of removing the sandals? The "Quranic linguistic jurisprudence," with its methodology based on analyzing the structure of the word, its original meanings, and its relationships, invites us to explore a deeper meaning of this divine command.

1. Deconstructing the "sole" of "N-A-L": Beyond the letters and opposites:

- **Traditional linguistic meaning:**Footwear and what is worn on the feet for protection.
- **Analysis of the letters "N+A+L":** meeting **Nun**"Formation, emergence, self, appearance" with **eye**"Awareness, perception, elevation, clear manifestation" and **L**"Connection, gathering, purpose, ownership" may suggest a meaning **"What consciousness has reached "A L" and what has appeared and taken shape "N" within the self"**It refers to the intellectual, cognitive, and experiential gains that shape a person's identity and perception.
- **The opposite of "curse" is "curse":**(ن ع ل) "Analyzing the meaning of "curse" (as you have suggested, and in a manner consistent with its Quranic usage) as follows:"**Publicizing, exposing, and distancing oneself from mercy and discretion**"Its opposite becomes "shoe" "N A L" which carries the

meaning **Secrecy, concealment, and hiding** For matters that are personal or whose true nature is not yet clear.

- The comprehensive meaning of "shoe": In this context, "shoe" does not refer to the physical shoe, but rather symbolizes "everything that a person has acquired and developed through their consciousness and experiences, remaining hidden or not fully revealed to the public, as the opposite of a curse." It is the collection of ideas, beliefs, experiences, expertise, and even mistakes and flaws that have accumulated within a person throughout their journey, forming their intellectual and psychological "shoe" with which they walk.

2. "Your shoes": This is not a dual form but rather a comprehensive expression of the acquired meaning:

The word "na'aleek" here does not necessarily refer to the dual form "na'lan", but may be a form that indicates **total or all** These accumulated intellectual and psychological gains are like saying "your hands" or "your feet" to indicate ability or endeavor. They encompass all of Moses's "secrets," ideas, and past experiences.

3. "Remove": A radical removal and conscious abandonment:

"Divorce" is not just ordinary removal, but it is **"Forcible removal and complete dispossession"** The command to "take off the sandals" is an invitation to Moses, peace be upon him, to "radically and consciously abandon all his previous thoughts, beliefs, experiences, and expertise" that he had acquired and kept secret, which may not be pure or compatible with what he is now about to receive.

4. Context: The Sacred Valley and the Need for Detachment:

"Indeed, you are in the sacred valley of Tuwa." The presence of Moses in this purified and holy place, which would witness the greatest experience of his life—the divine communication and receiving the message—necessitated a state of... **Complete detachment and total emptying** He must rid himself of all that was previously attached to him, so that his vessel—his heart and mind—may be pure and ready to receive the pure divine revelation without any impurities or preconceived

notions. It is a moment that requires removing the intellectual and psychological "shoe," not merely the physical shoe.

conclusion:

The "Jurisprudence of the Qur'anic Language" opens a door to a deeper and more spiritual understanding of God's command to Moses, "So take off your sandals." It is not merely a command to remove one's shoes out of respect for the place, but a profound symbolic invitation to detach oneself and relinquish all prior intellectual and psychological acquisitions, emptying one's inner being in preparation for receiving divine light and guidance in the presence of the sacred valley. It is a necessary step for every seeker on the path of divine knowledge: to remove the "sandals" of the past in order to receive the light of the present and future with a pure heart and an open mind.

4.33 Marriage in the Quran: Between the generality of the relationship and the specificity of building a family

Semantic distinction

introduction:

The words "nikah" and "zawaj" are often used interchangeably in religious and social discourse to refer to the legal bond between a man and a woman. But does the clear language of the Quran carry the same meaning? Or does each term have its own specific connotation, revealing different dimensions of this fundamental human relationship? A careful examination of the verses containing the root "n-k-h" and its derivatives, and a comparison with those using the term "zawaj" (marriage) and its root "z-w-j", reveals a subtle and important distinction, which "Qur'anic linguistic jurisprudence" offers us as a tool for deeper understanding.

1. Marriage (N-K-H): Activating choice through cohabitation:

- **The meaning of the root:** "ن ك ح" The root goes beyond simply referring to a physical act or an administrative contract. Analyzing it as "n=formation/emergence, k= sufficiency/choice/container, h=

life/movement/activation", marriage may refer to "**The process of activating 'H' to select 'K' to form 'N' a living relationship**". that it **The actual choice from among the possibilities, then its activation and implementation through companionship and cohabitation..**

- **Inclusive:** Marriage is the term **The blind** Which includes all forms of legitimate association that involve choice and activation by ten, including what is known as "right of possession" "according to some interpretations of the contexts".
- **Its conditions:** The Quranic verses link marriage to essential conditions for its validity as a socially recognized and legitimate relationship, such as **Parental permission** "Women: 25" and **Paying the dowry** "Women: 25." Also, **Login** "The actual ten" is considered part of the concept of marriage, as evidenced by the prohibition of marrying those whom the fathers married (An-Nisa: 22).

2. Marriage (husband and wife): The unique aspects of building a family and achieving a stable home:

- The meaning of the root "z-w-j": Marriage comes from a root that means pairing, pairing, similar or complementary kind. It refers not only to mere association, but to the formation of a complete "pair".
- **The purpose of marriage:** The Quran links marriage to specific goals that go beyond mere companionship:
 - **Housing, affection, and mercy:** "That you may find tranquility in them, and He placed between you affection and mercy." (Ar-Rum: 21).
Marriage is an institution for achieving psychological and emotional stability.
 - **Building a family and having children:** The word "spouse" in "until she marries another husband" (Al-Baqarah: 230) indicates, according to this analysis, the necessity for the second marriage to be for the purpose of forming a true marital relationship ("marriage") and not just a fleeting marriage, which confirms the connection of marriage to the family goal.
- **Marriage requires "touch":** In order for marriage to achieve its goal of procreation and family formation, "touching" – in its deeper sense, which

may refer to the beginning of the procreation process, and not merely superficial touching as detailed in the video – is considered an implicit condition in the nature of marriage aimed at stability and offspring.

"Distinguishing between 'touching' and 'contact' is important here."

3. Key differences:

The concept	Marriage "N K H"	Marriage "Z and J"
Inclusion	Generally, it includes every legitimate relationship that involves ten.	Specifically, a type of marriage whose main purpose is to build a family.
The goal	Activating the option with ten "may have other purposes".	Building a family, achieving housing, affection, and mercy, and procreation.
Sustainability	It may be temporary "depending on some of its forms".	Its essence is permanence and stability.
The touch	Entry is a condition, but "touching" (meaning procreation) may not be achieved.	"Touching" (meaning procreation) is a natural part of his purpose.
nature	It may be an individual connection "in some cases".	A complete marital bond ("spouse") requires full consent.

conclusion:

The linguistic precision of the Holy Quran distinguishes between "nikah" (marriage) as a general term encompassing the legally binding union based on choice and companionship, and "zawaj" (marriage) as a familial and social institution with deeper objectives related to building a family and achieving tranquility, love, and mercy. Understanding this distinction, revealed through a profound linguistic analysis, is essential for correctly comprehending the Quranic rulings and legislation

concerning family relations and avoiding confusion or generalization that could lead to a flawed understanding or misinterpretation of the objectives of Islamic law. This is a practical application of how "Quranic linguistic jurisprudence" contributes to clarifying meanings.

4.34 From the father's "building" to the son's

"prophecy": The journey of sonship and prophecy in the Qur'anic language

"A new reading of the concept of the prophet"

introduction:

The relationship between a father and his son is one of the deepest human relationships; it is a relationship of building, nurturing, and passing on values, knowledge, and character. This profound relationship finds a striking linguistic echo in the Arabic language, particularly in the language of the Quran, through the two contrasting roots "ب ن" and "ن ب". Can an analysis of these two roots, using the methodology of "Quranic linguistic jurisprudence," reveal to us a deeper understanding of the concepts of "building" and "informing," and even the concept of "prophecy" itself?

1. The son and the "building" "B N": nourishment from the essence:

- **The root:** "ب ن" Our approach links this root and the concept **"Nutrition B" from the essence or origin N**. A son is a product of his father, carrying his genes and features, and nourished by his thoughts, values, and experiences. A father builds his son, feeding him from his own essence. When we say, "He is the one who built me," we mean that he is the one who nourished me from his own being—physically, intellectually, and spiritually. This building is the foundation of the filial relationship.

2. The Prophet and "Prophethood" (N-B): The emergence of the nourishing essence:

- **The root "n b":** By rearranging the letters "B N", we get "N B". If "B N" is the feed *from* The essence is that "N B" becomes **"The emergence of the essence**

'N' and its nourishment 'B' for others""The news" is important and certain information that originates from an all-knowing source. "The prophet" is the person who possesses this cognitive or spiritual essence and from which it emanates to nourish others.

- **The son as a "prophet" to his father:**In your own poignant personal experience, after the passing of the father who "built" you, you became a "prophetic" of him. Your very essence, the "N" you were imbued with, now nourishes the "B" of others with his memory, whether through features, behavior, or thoughts. The son becomes a living witness and testament to his father.

3. Expanding the concept of "prophet": The specialized bearer of the message:

Based on this deep linguistic understanding, the concept of "prophet" can be expanded in a general context "while preserving the special sanctity of God's prophets and messengers":

- **The prophet is the bearer of the news:**He is the one who possesses certain knowledge or truthful information in a particular field. "The news is often unseen and truthful."
- **The Prophet is the one who nourishes with essence:**He is the one whose cognitive or skill-based essence emerges to nourish his surroundings.
- **Prophets of the Fields:**The doctor is a "prophet" in his field, revealing the secrets of the body and nourishing with healing. The thinker is a "prophet" in his field, revealing the truths of thought and nourishing awareness. The artist is a "prophet" in his field... and so on. Anyone who possesses specialized and profound knowledge—a "prophet"—and strives to disseminate it and nourish others with it, can be considered a "prophet" in his field, meaning a bearer of the news and a source of intellectual nourishment.

4. The unique status of "prophets" in the Qur'an:

With this expanded understanding, the Qur'an emphasizes the unique status of the "prophets" sent by God:

- **Source of the news:** Their news is not merely acquired human knowledge, but a direct revelation from the All-Knowing, the All-Aware. {He said, "The All-Knowing, the All-Aware has informed me."} (At-Tahrim: 3). The source of their sustenance is divine.
- **Selection and choosing:** They are not just experts, but they are chosen and selected by God to carry and deliver His message.
- **Continuity:** Their prophethood and message are not temporary or tied to a specific time, like a father building his son, but are continuous and present as a reference and guidance as long as the heavens and the earth endure. {And the prophets and the witnesses will be brought forth} [Az-Zumar: 69]. This is why we believe in them.
- **What is required of us:** To become "prophets" of the Muhammadan message, that is, to contemplate the Qur'an, the "divine revelation," and to be saturated with its essence, and then to emerge to nourish the world around us with it in word and deed.

5. Verse "At-Tahrim: 3" in light of this understanding:

﴿So when she informed him of it... So when he informed her of it, she said, "Who informed you of this?" He said, "The All-Knowing, the All-Aware informed me."﴾

- **"Messages to":** The wife revealed the secret, that is, she made the essence "N" emerge and feed "B" another party "whom she revealed".
- **"News to":** The Prophet, peace and blessings be upon him, revealed to her that she had divulged the secret, that is, he made the essence of her deed "N" emerge and appear "B" to her.
- **"Who told you?"** Who revealed this hidden gem to you?
- **"The All-Knowing, the All-Aware informed me":** The source of this revelation is God, the All-Knowing, the Expert in the minutest details.

conclusion:

The profound linguistic connection between the letters "b-n" and "n-b" in the Quranic language reveals a close link between building and informing, between receiving and conveying, between the relationship of sonship and prophethood in its

broadest sense. Every son is an informant of his father, and every scholar is a "prophet" in his field. The "prophets" in the Quran remain the supreme role models because their message comes from God, and our call is to be "prophets" of their message, carrying its essence and nourishing the world with it. It is a call to learn and build, and then to spread and inform with truth and goodness.

4.35 Surah Abasa: From the striving to achieve the responsibility of empowerment

"A reading of the laws of evolution and guardianship"

introduction:

Is Surah Abasa merely a gentle rebuke to the Prophet (peace and blessings be upon him) for a passing encounter with a blind man? Is "frowning" a negative trait that warrants all this subsequent warning in the Surah? Or does the Surah, its name, and its themes carry deeper implications related to God's laws in the universe, the evolutionary journey of humanity, and the responsibility of empowerment and guardianship? "The Jurisprudence of the Qur'anic Language," by deconstructing the structure of words and moving beyond traditional interpretations based on reasons for revelation that may be inaccurate or limited, invites us to a new reading of Surah Abasa that reveals divine laws in effect.

1. Dismantling "Abbas" and "Tawalla": The effort of striving and attaining authority:

- **'Abs:** (ع ب س) It doesn't simply mean frowning. By analyzing the root "عب+بس", or the plural "عوي/ظراء, ب=تغذية/فعل, س=سيرخفي/محصل" and observing its linguistic uses ("عبس اليوم=اشد, العباس=الأسد العظيم"), it becomes clear that "عبس" means **"Intense and focused effort, 'A' and continuous, 'B', the opposite of 'Sb', to break down difficulties and overcome obstacles, 'Bst al-Jibal Basa', until the goal becomes clear and achieved."** It is an act of strength, determination, and perseverance, a characteristic of the lion "Al-Abbas," and not merely a passing resentment.

- **"W L Y" took over:**It doesn't mean "offer," but rather it's from the root "wa-l-a-s ..." (and the opposite of "law"). It means **"Transition to a state of guardianship, empowerment, and responsibility"** After effort and hard work.
- ﴿He frowned and turned away﴾: The verse describes a natural state and a goal that everyone strives for: exerting great effort and perseverance to overcome difficulties and achieve the goal ("He frowned"), then attaining empowerment, authority, and responsibility ("He turned away"). The problem is not here.

2. The moral criterion: Action after empowerment ﴿That the blind man came to him﴾:

- **The blind man:**He is not necessarily blind, but may be **"Blind of insight"**He has little knowledge, understanding, and comprehension, but he sincerely strives for purification and learning. ﴿Perhaps he will purify himself (3) Or he will remember and the reminder will benefit him (4) ...while he fears (9)﴾. "Fears" here means adherence, commitment, and sincere desire.
- **The one who is self-sufficient:**He is the one who sees himself as having no need for guidance or reminders, perhaps because of his status, his wealth, or his apparent knowledge.
- **Laboratory situation:**The problem begins after empowerment and authority ("He took charge"). How does the holder of power and authority, whether an individual, a group, or a state, behave when the "blind" seeker comes to him sincerely seeking knowledge and guidance? Does he confront the self-sufficient one out of greed or fear, "So you turned to him"? And does he become distracted and preoccupied from the sincere seeker who fears God, "So you were distracted from him"?
- **Divine reproach:**Herein lies the divine admonition and reminder. The foundation of responsibility after empowerment is to prioritize those who sincerely strive for guidance and purification, not to be preoccupied with those who are self-sufficient or to curry favor with them at the expense of the struggling, vulnerable one.

3. Reminders, admonitions, and warnings: laws and traditions that show no favoritism.

- **Ticket "11-16":**The Qur'an "the Reminder" is a sacred and purified scripture written by honorable scribes, and it is available to whomever wishes, and it should not be withheld from anyone, especially those who seek it.
- **Sermon "17-32":**Reminding man of his humble origin as a "drop of fluid," facilitating the path for him, then the inevitability of death and resurrection, and his need for the physical and intellectual sustenance that God has provided for him from the "earth" (both physical and intellectual). All of this is so that he may realize that he is not independent of his Lord and His guidance.
- **The threat "33-42":**The warning of the "Deafening Blast" (from the root "ṣakh," meaning "to deafen") refers to a general event that does not concern anyone in particular, a public occurrence. It is the decisive moment when everything is revealed, and a person will flee from even their closest relatives, and nothing will benefit them except their deeds and efforts. On that Day, faces will either be radiant, smiling, and joyful—a result of righteous striving and justice after being empowered—or they will be covered with dust and gloom—a result of disbelief in the truth, arrogance, following desires, and neglecting those who strive. "Those are the disbelievers, the wicked ones."

4. Contemporary application: The frowning and turning away of nations and individuals:

Surah Abasa is not just a historical story, but a divine law that is repeated in the lives of individuals, groups and nations:

- **Frowning and turning away:**Every individual or nation strives to "frown" to achieve empowerment and authority in a certain field: scientific, economic, political, social...
- **The test:**How do you use this empowerment? Do you confront the wealthy and powerful and "appease" them, while neglecting the vulnerable and those

seeking knowledge and justice? Or do you establish justice and open the doors to everyone equally?

- **The deafening blast:** The inevitable result of acting after empowerment. Either faces beaming with success and prosperity, or faces covered with the dust of defeat and torment, as a natural consequence of going with or against the divine laws of justice, mercy and providing opportunity for all.

conclusion:

Surah 'Abasa, through the lens of Quranic linguistic jurisprudence, offers us a profound understanding of humanity's journey and responsibility. "Frowning" is not a negative trait, but rather the necessary effort required for striving and advancement. "Turning away" is not aversion, but rather empowerment and authority. The true test lies not in striving and attaining, but in how we act after being empowered: Do we choose justice and mercy, opening doors to the truly needy, or do we turn against the self-sufficient and neglect the vulnerable, thus deserving the "deafening blast" and its consequences? It is a call to reflect on our responsibilities in every position of authority we attain, no matter how small or large.

4.36 "Dreams" in the Qur'an - Sleep or Growth? A reading in light of Qur'anic language and manuscripts

Introduction: Moving beyond the apparent to the hidden

The methodology of "Quranic Arabic Linguistics" continues to delve into the depths of the Holy Text, moving beyond superficial understandings and traditional interpretations that may obscure deeper layers of meaning. In this study, we examine a pivotal word, "al-manam" (dream), which has been almost exclusively associated in traditional interpretations with the state of sleep and the dreams seen within it. However, by returning to the origins—the Quranic text itself in its original form as attested to by manuscripts—and applying the methodology of analyzing the structural units of the word ("al-mathani/al-a'zab al-harf"), we discover that the

word "manam" (or rather, its likely original form "manam") may carry a deeper connotation related to the process of growth, development, and consciousness in wakefulness.

The traditional understanding of "dream" as a dream vision raises profound questions, particularly in the story of Abraham (peace be upon him) and his command to sacrifice his son, where the divine command seems to contradict God's established attributes of mercy. Does God command killing in a dream? Or is there a deeper understanding of the word and the context that reveals divine wisdom and an educational and developmental dimension to the story? This is what we will seek to explore.

1. The original drawing and questioning of the traditional reading:

The first step in our methodology is to return to the original, unvocalized Qur'anic script, as it appears in authoritative manuscripts, such as the Uthmanic manuscripts or other early manuscripts. Upon examining the passages where the word in question appears, we find—as you previously indicated—that the script in places like Surah Az-Zumar (verse 42) and Surah Al-Anfal (verse 43) may be "**Minmaha**" or "**Mmnmk**" "M-N-M-H/K" **Without the alif** Which we find in the word "her dream/your dream" in the commonly used Qur'ans.

- **The importance of difference:** The absence of the alif here is not just a simple spelling difference, but it changes the structure of the word and its morphological weight, and opens the door to linguistic and semantic possibilities different from the word "manam" (a noun of time/place or a mimetic source from the verb "naama").
- **The formation as an effort:** We reiterate that the diacritical marks and the addition of alifs—such as the dagger alif or even the plain alif, to conform to a common reading—are later human interpretations and are not part of the original sacred text. This addition of the alif in the word "manamaha/manamak" may have resulted from a prior interpretation linking it to sleep, thus obscuring other possible readings of the original spelling "manmha/manmak".

2. Manage "Mnm" using the integrated couples methodology:

Now, we apply the methodology of analyzing the word into its complementary letter pairs to understand the meaning of "mnm":

- **The word:** I am "I am"
- **Complementary pairs:** "From" "M + N" + "Nm" "N + M"
- Analysis of the pair "M" "M + N":
 - **The letter "M":** As we established, it indicates gathering, encompassing, completeness, ownership, origin, center, water "life", inner depth.
 - **The letter) "ñ" n):** It signifies light, guidance, emergence, appearance, soul, self, individual identity "the point", inner depth "the cup".
 - The meaning of "from": This pair symbolizes "the self or soul 'N' in its origin and surroundings 'M'" or "the latent light 'N' in the center or origin 'M'" or "the inner emergence 'N' surroundings 'M'". It suggests the state of the self in its depth, its surrounding origin, or its latent light.
- Analysis of the pair "NM" "N+M":
 - **The letter) "ñ" n):** Evolution, emergence, soul, light, identity.
 - **The letter "M":** Collection, encompassing, completeness, ownership, origin, water "life", depth.
 - The meaning of "N": This pair symbolizes the "emergence" of life or origin "M" or the "appearance" of perfection and completeness "M" or the "soul" in its fullness and containment "M" or the "light" that reaches its fullness or depth "M". It suggests a process of growth and emergence towards completion and perfection.
- The integrated meaning of "manm": By combining the connotations of the pair "man" and "nam," "manm" can be understood as referring to: "a state or stage of emergence and development of the self/psyche from its latent origin towards completion and conscious manifestation." It is not a state of unconsciousness like "sleep," but rather a process of growth and development of consciousness and insight that occurs in wakefulness. It is

"manam" in the sense of "manmah" or "munma," meaning "a place, time, or state of growth."

3. Rereading the verses in light of "Mnm":

- **The story of Abraham (As-Saffat 102):** "I saw in a dream that I was sacrificing you."
 - **New reading:** "I see with my insight. ""**In your growth and development, my son, in your sleep.**" I will tire you out, exhaust you, and expose you to great hardship. "I will slaughter you - in the metaphorical sense that I previously mentioned regarding the hardship in the cause of calling to and spreading the truth."
 - **Significance:** The vision here becomes Abraham's awareness and insight into his son's future and the hardships and sacrifices he would face for God's sake during his growth and maturation, not a command to kill him in a dream. This resolves the theological dilemma and aligns with the nature of divine trials and tribulations, which require patience and sacrifice in waking life.
- **Badr's vision "Al-Anfal 43":** When God showed them to you in your dream as few in number.
 - The new reading: "As God shows them a 'vision of insight' in the stage of your growth and readiness for the matter, 'in your growth' as a small number..."
 - **Significance:** The vision becomes an inspiration or a realistic assessment—even if by divine grace—that occurs to the prophet while he is awake, prepared, and growing for the confrontation, and not merely a dream. This connects the vision to practical reality and readiness for the confrontation.
- **The souls died (Al-Zumar 42):** God takes the souls at the time of their death, and those that do not die at their time of death.
 - **New reading:** "God takes the souls at the time of their death (the great death), and the soul that does not die (its journey does not stop)."**In its growth, development, and conscious life "in its**

growth".He seizes the one that death has claimed and sends the other "to continue its growth"...

- **Significance:**The verse speaks of God taking souls in two ways: those whose lifespan has ended with death, and those still in the course of their lives, growing and developing their consciousness. This connects "taking" not only to sleep, but to the very state of conscious, developing life that is under God's control and management, and which He sends forth to complete its appointed time.
- **The verse about night and day, "Romans 23":**And among His signs is your guidance by night and by day and your seeking of His bounty.
 - **New reading:**"And among His signs" that demonstrate His power**Your journey of conscious growth and development "from you"**Which continues day and night, "for spiritual and intellectual growth and development never ceases," and so does your striving and seeking, "your seeking," of His bounty "while awake"...
 - **Significance:**The verse points to two complementary aspects: the ongoing internal growth and development of the soul ("from you"), and the external pursuit of sustenance and knowledge. The connection to night and day may indicate the continuity of this growth and development process even during times of apparent rest.

Conclusion: From Sleep to Growth

Examining the word "minam" (based on its likely original spelling in manuscripts) using the methodology of "Quranic linguistics" and analyzing its letter pairs opens the door to a deeper and more coherent understanding that transcends the traditional meaning of sleep. Here, "minam" becomes a symbol.**For the journey of growth, development, and awareness in wakefulness**This is the state in which deep perceptions occur, "as in the vision of Abraham and Badr," which is managed by God, and in which the soul is continuously taken away, "as in the verse of Az-Zumar."

This reading, although it requires further research and investigation into manuscripts and language, offers a solution to the theological and interpretive problems raised

by traditional understanding, and reveals a deeper layer of Qur'anic meaning that links the verses to the concepts of spiritual and intellectual growth and the responsibility of man in his conscious development, and reaffirms that the Qur'an is a book that interacts with our consciousness and calls us to continuous contemplation to uncover the layers of its meanings that go beyond the apparent.

4.37 The Death of Solomon: Between the Inevitability of Fate and the Devotion of the "Jinn" in the Search for Healing

"A contemporary reading of the verse about the death of Solomon"

introduction:

Verse 14 of Surah Saba' recounts the story of the end of Prophet Solomon's reign and his death in a unique manner, prompting traditional interpretations that may seem mythical: "His body remained leaning on his staff for a year, a termite ate the staff, and the jinn were unaware of his death." Is this the only possible reading? Or can a deeper, more realistic understanding of the Quran, by examining the structure of words and their original meanings, reveal a meaning that aligns more closely with God's laws governing life, death, and illness, and with the grandeur of Solomon's kingdom and the jinn's subjugation to him?

1. Decomposing the key vocabulary:

- **Then, when We decreed death for him:** It does not mean "when We caused him to die," but rather "the decree of death upon him." **The inevitable divine decree of his death and the approach of his appointed time** Regardless of when it actually occurs, death has become an inevitable fate.
- **The staff "N S A":** It's not necessarily just a physical stick. The root "ن س أ" carries the meaning of delay and abandonment. ("النسي") And ("المنسأة") by analyzing the letters ن+س+أ or المثني could mean **"The tool, means, or**

condition that delays something (in this case, death) and makes one forget it temporarily."It includes everything that sustains life and physical health and delays death, such as: a cane to help with mobility, eyeglasses, artificial teeth, the immune system, the health regimen, exercise, and even science and medical research that seeks to delay the effects of aging and disease.

- **Beast of the Earth:**It's not necessarily the termite that eats wood, but rather...**Every earthly cause, whether physical or biological, leads to the erosion and destruction of this foundation, the very foundation of continued health and life.**It could be a chronic illness, a weakened immune system, old age affecting organ function, an accident... These are the earthly causes that inevitably lead to death.
- **﴿It eats away at his staff﴾:**That is, these earthly causes, the "beast," began**It gradually erodes and weakens**All means of delaying death and preserving Solomon's life and health.
- **﴿So when he fell down﴾:**It doesn't necessarily mean "he fell to the ground after breaking the stick." The root "kh-r," as you analyzed it ("kh = concomitance, r = vision/stability"), could mean..."**He remained in his usual state, his condition stabilized and did not change for the better.**"That is, when Solomon continued in his deteriorating medical condition and was not cured despite all efforts, and remained in this state that immediately precedes death...
- **The jinn:**They are not necessarily supernatural beings, but in this context they may symbolize"**The hidden workforce with high experience and skill**"The entourage of Solomon, which here includes "in particular" the doctors, researchers and scientists who were striving to cure him and preserve his life.
- **They did not remain in humiliating punishment.**"Humiliating torment" here is not necessarily a punishment, but rather..."**Hard and continuous effort that does not lead to the desired result: healing and sweetness.**"It is fatigue, sleeplessness, and exerting maximum scientific and medical effort to no avail in the face of God's inevitable decree of death.

2. A new reading of verse "Saba: 14":

Based on this analysis, the meaning of the verse becomes:

"When we decreed that Solomon would inevitably die and his time drew near, the expert forces around him—the jinn, the physicians, and the researchers—were not informed of the truth of his approaching death and its inevitability except by their observation of the earthly causes—the creature of the earth—which gradually eroded and weakened all means of preserving his health and delaying his death—his staff. When Solomon settled into his deteriorating illness and was not cured despite all efforts, he collapsed. Only then did those expert forces—the jinn—be certain that if they truly knew the unseen—that is, if they knew the inevitability of death and the futility of their attempts—they would not have continued with this arduous and exhausting effort—the humiliating torment—which did not prevent God's decree."

3. Linking the verse to "Sad: 34":

And We certainly tried Solomon and placed on his throne a body; then he repented.

- This verse aligns with the new interpretation. "Throwing the body onto the chair" is not a demon sitting, but rather a reference to...**Solomon reached a stage of severe illness that confined him to his bed and deprived him of the ability to move and perform the duties of kingship.** He became like a "body" lying on his chair, a victim of the affliction of illness. Then, "he repented" could mean his return to God through patience and submission, the beginning of a temporary improvement, or even his entrusting his affairs to God. This affliction and this state of being lay in wait for his eventual death.

conclusion:

The story of Solomon's death in the Quran, when read with a critical eye toward the Quranic language and free from mythological interpretations, presents a profound and realistic picture of the inevitability of death, even for the greatest of kings. It highlights the limitations of human knowledge—the knowledge of jinn/experts—in the face of the unseen and God's decree. It also underscores the importance of striving and exerting effort, even if it leads to humiliating hardship, as a fundamental

human and scientific value. The story is one of the erosion of the "staff" (representing the means of life and health) by the "creature of the earth" (representing the inevitable causes of death). It depicts the final state of humankind before passing away, and the enduring lesson we learn: to submit to God's decree while taking all necessary precautions.

4.38 Dhul-Qarnayn between the two dams: Bridging intellectual corruption and building bridges of knowledge

A contemporary reading of the story of Gog and Magog.

introduction:

The symbolic journey of Dhul-Qarnayn continues in Surah Al-Kahf. After reaching the setting and rising of the sun, he pursues another path to arrive at a crucial stage: "Until, when he reached between the two mountains..." Here, in this area separating two eras or worlds, he encounters a people who barely understand speech, and he also faces a major dilemma represented by Gog and Magog. Are they historical peoples? Or does the Quranic language, with its structural approach, reveal a deeper meaning that resonates with our intellectual and social reality?

1. "Between the two dams": A region of transformation and loss:

The two barriers may symbolize two completed stages of science or development, "the Maghreb and the Mashreq." The area "between the two barriers" is a transitional area, which may be full of confusion, loss, and ambiguity of concepts, where there are people who "can hardly understand a word," meaning they lack deep understanding, the ability to distinguish, and jurisprudence.

2. Gog and Magog: Fueling intellectual corruption:

- **Disassembling "A J J":** The root "A J J" does not necessarily refer to specific peoples, but rather carries a meaning "**Pregnancy, attack, incitement, inflaming, and excitement**" "He fanned the flames, he fanned the flames of

evil, he stirred up the water (made it salty)." Gog and Magog represent **Forces or intellectual or social currents that fuel corruption.**

- **Corruption "FSD":** From "F+SAD", it is not just physical corruption, but it is **"The separation of 'F' from the origin or the impenetrable barrier 'dam' to the facts"** It is any thought or approach that separates people from authentic facts, builds barriers to correct knowledge, and distorts concepts.
- **Me too?** Gog and Magog in this context are **Atheistic, nihilistic, skeptical, or extreme materialist currents** Those who deny fundamental truths, fuel doubts, distort religious and universal concepts, and attack all that is authentic, have no other aim than to destroy and spread a destructive ideology that neither nourishes nor builds. They are "corrupters of the earth" intellectually and cognitively.

3. The request to build the "dam": the need for protection and discrimination:

The people, who barely understand a word, ask Dhul-Qarnayn, "the symbol of knowledge, wisdom, and guiding power," to build a barrier between them and Gog and Magog. This request reflects their need for protection from this intellectual corruption and for a clear distinction between right and wrong. These people may represent "the common folk" or even religious people who lack intellectual depth and are easy prey for doubt.

4. Dhul-Qarnayn's response: empowerment, assistance, and "building a barrier" not "building a dam":

- **Goodness and empowerment:** He said, "What my Lord has enabled me to do is better." Dhul-Qarnayn relies on the intellectual and methodological empowerment that God has given him, and it is better than any material "outcome."
- **Requesting aid by force:** "So help me with strength." Building an intellectual fortress requires collective effort and strength in argument and proof.
- **"A fill," not a "dam":** "Reclaiming land = reclamation + m". He doesn't want to build a dam that isolates and closes off, but rather he wants to build **"Redemption"** any strong structure **"Respond to the corrupt content."** It

refutes it, and at the same time serves as a bridge and a powerful knowledge platform for communication, interaction, and the protection of the people. It is **Refuting false arguments** And building a fortress of knowledge.

5. Building the embankment: A scientific methodology and a gradual dialogue:

- **Bring me pieces of iron:** "Zubur al-Hadid" does not necessarily refer to physical pieces of iron. "Zubur" could mean books and strong, well-reasoned arguments, like the Psalms. "Iron" is a symbol of strength and decisiveness. That is: **Bring me their strong arguments and core ideas that they consider solid..**
- **Until when he leveled the two mountain sides** (صَفَاد) "AD + F = the decisive barrier". This may represent **The two opposing viewpoints or contradictory sides** In the mind of Gog and Magog. Dhul-Qarnayn is rising up. **By equality between them** That is, by presenting them objectively and comparing them to reveal their contradiction.
- He said, "Blow until he has made it a fire" (فُوق): "Blowing" here is the blowing of knowledge, discussion and dialogue, "lighting the fire" of scientific and logical examination and scrutiny of these arguments.
- **He said, "Bring me molten copper to pour over it."** "Qatar" is not just molten copper, but may also symbolize **Pure and distilled knowledge, divine wisdom, or precise methodology** Which is poured onto the fire of debate to melt away false arguments, solidify the intellectual barrier, and smooth it out.

6. The result of the burial: the irrefutable argument and the inability to penetrate:

- "So they could not overcome him": They could not prevail over him or defeat him with their arguments. "Overcome him" is from the root meaning to prevail and to defeat, or from the root meaning to turn away and to turn away.
- **And they were not able to penetrate it** (فُوق): They were unable to find a gap or weak point ("penetration") in this tightly constructed intellectual and methodological structure to penetrate it.

7. God's mercy and the inevitability of evolution:

- He said, "This is a mercy from my Lord." This fortress of knowledge is a mercy and guidance.
- "Then, when the promise of my Lord comes to pass, He will level it to the ground." But this barrier is not the end. God's way in the universe is continuous evolution. God's promise will come with a new stage of knowledge or a new intellectual challenge, leveling this barrier, opening new horizons, and renewing the intellectual struggle between truth and falsehood. This will require a new "two-horned one" and a more advanced methodology. "And were it not for God repelling some people by means of others, the earth would have been corrupted."
- ﴿And We left some of them that Day surging against one another﴾: This intellectual and social struggle, this turbulent wave of ideas and opinions, is the way of life that continues.

conclusion:

The story of Dhul-Qarnayn and Gog and Magog, viewed through the lens of "Quranic linguistic jurisprudence," transforms from a historical or mythical narrative into a profound and precise description of the clash of ideas and the dynamics of intellectual discourse. Gog and Magog symbolize the intellectual corruption that fuels doubts and erects barriers against truth, while Dhul-Qarnayn represents knowledge, wisdom, and a methodical approach that builds a strong intellectual bulwark against this corruption and protects the truth. This is a call to every era and society to emulate Dhul-Qarnayn in confronting its intellectual challenges by constructing compelling arguments, refuting doubts, and building bridges of knowledge instead of erecting walls of isolation, with the certainty that the journey of knowledge and progress is continuous and unending.

4.39 Solomon and Sheba in the Mirror of the Age: Between the Prostration of Knowledge and the Prostration of Wealth A contemporary reading of the story of Solomon

introduction:

Is the story of Prophet Solomon and the Queen of Sheba merely a historical account of a confrontation between two kings, one a believer and the other a sun worshipper? Or does this unique Quranic story, with its symbols, characters, and events, carry deeper implications for our contemporary reality, describing a constant struggle between two approaches to life, governance, and development? "The Jurisprudence of the Quranic Language," by deconstructing the names of the characters "Solomon, Sheba" and the connotations of the symbols of power "soldiers, throne" and the platforms of revelation "the paved palace," invites us to a contemporary reading of this story, in which we see manifestations of the kingdom of "Solomon" and the kingdom of "Sheba" in the countries, nations, and ideas of our time.

1. "Solomon": The kingdom of knowledge, peace, and worship of God:

- **The meaning of the name "S L M N":** It is not just a proper name, but it carries meaning **"The ladder 'sl' " resulting from the formation of 'n' "** **based on addition and connection "'lam' "** The Kingdom of Solomon is a symbol of a state, system, or ideology based on peace, knowledge, and monotheism. Its foundation is the worship of God, that is... **Following His laws and principles in the universe, knowledge, and ethics.**
- **Solomon's soldiers:** They are not superhuman beings, but they **Active and specialized workforce** In all fields: soldiers of science (doctors, researchers), soldiers of technology, soldiers of education, soldiers of the economy, soldiers of defense... These are the human and intellectual forces that build the Kingdom on the basis of science and good work.

- **Solomon's kingdom:** "Grant me a kingdom such as will not belong to anyone after me" (Quran 38:35). This is not a request for selfish exclusivity, but rather, as you suggest, a request **A unique system of governance based on science, justice, peace, and harnessing power for the benefit of the people.** It is an approach that is not based on pure physical power or military expansion, but on harnessing science and knowledge, "which is a possession that no one should have, meaning that it requires a special understanding and approach, not just physical power."

2. "Sheba": A kingdom of wealth, power, and sun worship:

- **The meaning of the name "S B A":** From "Sub+A". "Sub" is the opposite of "Bus" and may mean **"The subtle march towards fragmentation or stagnation"** "Sheba" may symbolize a kingdom or regime whose power depends on **One apparent reason** "Like natural resources – the sun as a source of energy" but it lacks solid cognitive and intellectual foundations, which makes its ultimate journey towards stopping or disintegrating "Saba" as if it is heading towards the cause of its end."
- **Her prostration to the sun:** It is not necessarily a literal worship of the sun, but rather **A symbol of total dependence on a single, visible, material source of power** "Like natural resources, oil, gas..." and making this source the basis for building power and civilization, "prostration" as conformity and dependence."
- **Throne of Sheba:** And she has a magnificent throne. (An-Naml: 23) The word "throne (عرش)" means something known and hidden. **The hidden and known source of power upon which the kingdom relies** In the case of modern-day Saba, this throne may be advanced military technology, control of energy sources, or financial influence, all of which are based primarily on the exploitation of natural wealth ("prostration to the sun").

3. Confrontation and Revelation: "The Crystal Palace":

- **The Solomonic Invocation:** Solomon, "the symbol of a state based on science and faith," calls upon Sheba, "the symbol of a state based on material

wealth," to prostrate to God and abandon reliance on the one and only apparent source of power.

- **Bringing the throne:** Bringing the throne of Sheba "before they come to me as Muslims" is not merely a show of force, but rather **Revealing the true extent of its power and exposing its limitations** In the face of the power of science and knowledge that Solomon possesses.
- **The paved palace made of glass:** It was said to her, "Enter the palace..." He said, "It is a palace paved with glass." "Paved = (ص ر ح)" ready for the truth to emerge. "Paved = (م م ر د)" unaltered and unguided, straightforward and unadorned. "With glass = (ق ر ر)" established scientific reports and facts. This is not a glass palace, but rather... **"A platform for clear and objective scientific and cognitive disclosure, based on established facts and reports."** When the Queen of Sheba, the "symbol of the material state," entered this edifice, she revealed her true nature and her legs ("S Q = her path and the basis of her power"), thinking it was merely a pool of water ("something superficial"), but she realized that it was based on science and established facts.
- **Islam with Solomon:** She said, "My Lord, indeed I have wronged myself, and I submit with Solomon to God, Lord of the worlds." Realizing the truth and understanding the limitations of relying solely on material power led her to acknowledge her wrongdoing—wronging herself by worshipping other than God or relying on something other than the correct path—and to embrace Islam in its true sense. **Submission and obedience to God's way based on knowledge and understanding, and prostration to Him – "Solomon's way"..**

4. Contemporary projection: Germany as an example?

As I mentioned, manifestations of this conflict and transformation can be seen in the history of modern states. States that relied on materialistic ideologies or natural resources (like Saba) faced states that built their strength on science, knowledge, and innovation (like Solomon). Modern history, such as the fall of the Berlin Wall and the transformation of many countries, represents a kind of entry into the "edifice" and an understanding of new realities that led to "Islam"—meaning submission to a

more effective and sustainable approach. A unified Germany could serve as a model for a state that learned the lesson and truly "prostrated itself with Solomon" by focusing on science, work, and innovation.

conclusion:

The story of Solomon and the Queen of Sheba in the Quran is not merely a tale from the past, but a living, recurring model of the conflict between two approaches to building power and civilization: one based on material wealth and apparent authority ("Sheba, who prostrated to the sun"), and the other based on science, knowledge, faith, and submission to God and His universal laws ("Solomon, the king, whose dominion was based on knowledge"). The "paved palace of glass" symbolizes the platform of scientific and intellectual truth, which exposes the fallacy of relying solely on appearances and calls upon all, individuals and nations alike, to submit to God, the Lord of the Worlds—that is, to His way, which is based on knowledge, justice, and mercy.

4.40 “Shall I show you the tree of eternity?”: When Paradise is complete and eternity is harmonious, not an everlasting life. "One application of the Quranic linguistic jurisprudence in the story of Adam"

introduction:

Traditional interpretations have always portrayed Adam's paradise as a physical place of pure bliss, and the "Tree of Immortality" as a real tree that grants eternal life to those who eat from it. But this image raises logical questions: Why would Adam desire immortality and dominion when he already possessed them in paradise? And why would he fall into Satan's trap despite divine warnings? Does this align with God's statement, "And We did not find in him any resolve" (Quran 12:10)? "The Jurisprudence of the Qur'anic Language" invites us to reread these pivotal concepts—paradise, immortality, the tree, hunger, thirst, and the morning—through

their profound linguistic structure, to discover a meaning that transcends the literal and resonates with human experience and the laws of the universe.

1. Adam's paradise: a state of completeness and sufficiency, not a place of idle bliss:

Paradise in the Quran is not necessarily just a geographical place, but also "**A state of completeness, sufficiency, and security**" In the paradise of Adam, as described in Surah Ta-Ha:

- "Indeed, you will not go hungry therein or be naked." Hunger is the feeling of emptiness and lack in any "home"—physical, intellectual, emotional, etc. Nakedness is the exposure of this lack. Paradise is a state of...**The perfect sufficiency that fills every void and covers every deficiency.**
- And that you will neither thirst therein nor suffer from the sun's heat: "Thirst" is the feeling of fear, the need for security, and the pursuit of the unknown. "Sun's heat," derived from "sacrifice," is venturing out into adventure and exerting effort to confront this fear and secure the future. Paradise is a state **Complete security that eliminates fear and the arduous pursuit of the unknown.** It is a state of balance, self-sufficiency, and overall security, and not necessarily a state of idleness without work.

2. "The Tree of Eternity": The search for harmony and evolution, not eternity:

- **The mole "kh l d":** It is not necessarily eternal life without death. Analyzing the root "kh=integration, l=connection/end, d=direction/push", it could mean immortality. **"Complete and lasting harmony with the laws of existence and achieving the desired goal"** It is a state of dynamic stability and harmony with cosmic and cognitive laws.
- **The tree:** As I mentioned, it's not just the plant tree, but it is **"Everything that branches out from an origin"** It may represent a knowledge tree, an experience tree, an evolutionary tree, or a branching choices tree.
- "The Tree of Immortality" is not a tree that grants eternal life, but rather "the path, method, or knowledge that leads to a state of perpetual harmony,

continuous development, alignment with the laws of the universe, and self-realization in an imperishable realm." "The imperishable realm is the realm of science, knowledge, and wisdom, which does not perish with the passing of the body."

3. The whispers of Satan: The temptation of evolution and the danger of knowledge:

Then Satan whispered to him, saying, "O Adam, shall I show you the tree of eternity and a kingdom that will never perish?"

- Satan did not deceive Adam with what he possessed, but rather tempted him with what he was. **Deeper and more advanced** The transition from the paradise of sufficiency and security, which may bring monotony, to the "tree of eternity," a state of harmony and continuous cognitive development, and an "immortal kingdom," a kingdom of knowledge and wisdom.
- It's a delusion **Activating instinct** "People are naturally inclined towards it," seeking knowledge, progress, and transcending their current state. The devil here is... **The catalyst for knowledge and adventure** Even if the goal was to remove Adam from a state of direct obedience.

4. Eating from the tree and disobeying: The beginning of the journey of awareness and responsibility:

So they both ate of it, and their private parts became visible to them... and Adam disobeyed his Lord and erred.

- "Eating from the tree" is **Engaging in the path of knowledge, experience, and development** Moving from a state of passive sufficiency to a state of striving and knowledge.
- "The Bedouin of shame" is not merely the exposure of physical private parts, but rather **The exposure of weakness, deficiency, and need** Which was hidden in the state of paradise, "sufficiency and security." It is the beginning of self-awareness and responsibility.
- "Disobedience and temptation": not necessarily a sin in the purely moral sense, but rather **Contrary to the divine command to remain in a state of**

direct obedience and to choose the path of experience, knowledge, and responsibility It is the beginning of "misery" in the sense of facing multiple life choices and bearing their consequences.

5. Descent, Repentance, and Guidance: The Eternal Path of Man:

He said, "Descend from it, both of you... and if guidance comes to you from Me..."

- "Descent" is the transition from the state of paradise, "sufficiency and security," to the state of earth, "struggle, hardship, and choice."
- "Whoever follows My guidance will neither go astray nor suffer": Divine guidance, "the Qur'an and revelation," is the guide on the journey of "suffering," "choice and discernment," and it is what ensures that one does not go astray and transforms suffering into happiness and success.
- "And whoever turns away from My remembrance - indeed, he will have a life of hardship." Turning away from guidance and the remembrance of God leads to hardship in life, both materially and spiritually, and blindness of insight.

conclusion:

The story of Adam, Paradise, and the tree, viewed through the lens of "Quranic linguistic jurisprudence," transforms from a simple historical narrative into an existential epic depicting humanity's eternal journey. Paradise represents a state of sufficiency and innate security, while the tree symbolizes knowledge, evolution, and the desired harmony—"immortality." Eating from it signifies choosing the path of awareness, responsibility, and hardship (in the sense of free choice), and the descent marks the beginning of this journey. Divine revelation remains the guiding light on this path, transforming the hardship of choice into the joy of certainty, and the distress of turning away into the expansiveness of gratitude and faith. It is the story of humanity's perpetual quest for "immortality," not in longevity, but in harmony with truth and self-realization through knowledge and faith.

4.41 Except for Iblis, who refused: when refusal is a challenge to knowledge, not merely disobedience.

"A reading of Iblis's stance and Adam's resolve"

introduction:

Iblis's refusal to prostrate before Adam represents a pivotal turning point in the Quranic narrative of creation. This refusal is often understood as an act of disobedience stemming from pride and envy. But can a "Quranic understanding of language," by reflecting on the meanings of "refused," "Iblis," and "determination," offer a different perspective on this stance, linking it to a struggle of knowledge and defiance?

1. Deconstructing "Iblis" and "Abi": Changing knowledge, not just rejecting:

- **Iblis "B L S":** It's not just a name for the devil. The root "B L S" may be related to "Bal" (a conjunction that changes the meaning) and "Bals" (the opposite of "Nab"). "Iblis" may represent **"The force or principle that changes knowledge and overturns concepts"** It does not take it away, but rather changes its direction and offers an alternative.
- **My father "A B Y":** It's not simply about rejection or abstention. The verb "to refuse" (as you analyzed it using the root ("أَبَّ" can mean... **"Absolute self-feeding that prevents any external feeding from passing through"** It is not merely a passive rejection, but a proactive stance—in the sense of action—of clinging to one's own knowledge and not allowing new knowledge, the "command to prostrate," to penetrate and convince oneself of it ("it didn't sink in"). It is a kind of intellectual immunity or cognitive resistance. "But God refuses except to perfect His light."

2. Satan's position: Challenging existing knowledge:

"He said, 'I am better than him. You created me from fire and created him from clay.'" (Quran 37:17) Iblis's refusal was not merely arrogance, but was based on... **Knowledge and logic of his own** "Fire is superior to clay." He refused to prostrate himself not out of blind defiance, but because he was not convinced of the truth of

the matter based on his prior knowledge. **"my dad"** To receive new knowledge that contradicts what one has already learned. It represents **The challenge to prevailing knowledge or the new order.**

3. Adam's lost resolve: {And We did not find in him any resolve}:

- **Determination:** "ع ز م" It is not merely intention, but rather "A=Awareness/Clarity, Z=Balance, M=Containment/Completion" **"The ability to take control of matters consciously, with balance and complete awareness."** It is about steadfastness and strength in facing challenges and making decisions.
- **Why did God not find him determined?** Perhaps because Adam was in a state of **The tranquil perfection of "Paradise"** He had not yet experienced the struggle of choice and the challenges that build resolve. Furthermore, the angels' prostration (except for Iblis) may have lessened his need to activate his own willpower, as things were already done for him.

4. Satan's role in activating Adam's "determination":

Iblis's refusal and his whispering were, indirectly, the catalyst for Adam's exit from the state of "indecisiveness".

- **Hostility as a motive:** "Indeed, this is an enemy to you and your wife." The presence of an enemy and a challenge is what motivates a person to activate their strength and develop their resolve.
- **Obsessive thoughts as a test:** The presentation of the "tree of eternity" option, "knowledge and evolution," was a test of Adam's will and determination to choose between remaining in Paradise or embarking on the experience of knowledge and responsibility.
- **Going out and enduring hardship as a starting point for determination:** Leaving paradise and beginning the journey of "misery" – "free and responsible choice" – is the beginning of building true human resolve.

conclusion:

Reading Iblis's stance and Adam's resolve through the lens of "Quranic linguistic jurisprudence" offers a dynamic perspective on the struggle between knowledge and challenge. Iblis, through his intellectual "refusal," represents the challenge that awakens Adam from his state of "indecisiveness." His "refusal" is not merely rejection, but rather an adherence to existing knowledge and a refusal to accept anything else. The story of Adam and Iblis thus becomes a story about the importance of "resolve" in confronting intellectual and existential challenges, and the necessity of cultivating this resolve through experience and choice, guided by God's guidance, not by the whispers of those who lead astray. Iblis's "refusal," despite its negativity, was a necessary spark to ignite the journey of human resolve.

4.42 Dhul-Qarnayn: A Journey of Awareness from the "Maghreb" of Mystery to the "Dawn" of Clarity "A Reading of the Symbolism of Dhul-Qarnayn - Part One"

introduction:

Who is "Dhul-Qarnayn" that people ask about and that the Qur'an mentions to us? Is he a specific historical king like Alexander or Cyrus? Or does the Qur'anic language, with its profound language and eloquent symbolism, present to us "Dhul-Qarnayn" as a recurring attribute and model in the journey of human consciousness? "The jurisprudence of the Qur'anic language," with its method of deconstructing names, attributes and their original meanings, calls on us to read the journey of Dhul-Qarnayn not as a geographical route, but as a symbolic journey in the horizons of consciousness and knowledge, beginning from "the setting of the sun" and ending "in this part" at "its rising."

"1 Dhul-Qarnayn": The one who compares and contrasts with the Quran:

- **Why "Dhul-Qarnayn"?** It doesn't necessarily refer to two physical horns, but rather derives from the root "q-r-n". "Qarn" refers to something that is attached to and inseparable from its owner. "Qiran" means the joining of two

things. "Dhul-Qarnayn" is...**The one who has the ability to compare and contrast different things**Between the apparent and the hidden, between the past and the present, between truth and falsehood, between darkness and light. He possesses the ability to**"The capture of multiple visions, their application, and the differentiation between them."**It is the characteristic of the researcher, the thinker, the reflecter, the leader who looks at things from multiple angles and combines them to reach the truth.

- **Empowerment and its causes:**"Indeed, We established him in the land and gave him access to everything." This establishment is not merely geographical, but also...**Cognitive and methodological empowerment**"On Earth" as a foundation for consciousness." He was given the "causes" of everything, that is, the methodology and the ability to understand the causes and reach the results. And his journey depends on following these causes: "So he followed a cause."

2. Reaching the "Sunset": Confronting the darkness of ignorance and inherited traditions:

- The sun: not just a celestial body, but a symbol of "prevailing knowledge or widespread awareness that touches people" (S M S = widespread, touches)
- **Sunset:**It is not a specific geographical location, but rather...**"The point of decline and twilight of this prevailing consciousness or traditional knowledge"**It is a state of ambiguity, confusion of facts, and the dominance of inherited traditions and ideas alien to the original.
- **It sets in a muddy spring.**This fading consciousness is surrounded by a "careful eye" and a tainted, dark, "muddy" protection. There are those who protect and defend this ambiguity and this heritage.
- **﴿And he found a group of people there﴾:**A people living in this mystery, clinging to this fading consciousness.
- **Divine choice:**We said, "O Dhul-Qarnayn, either you punish them or you treat them with kindness." Herein lies the role of Dhul-Qarnayn, the one who makes comparisons and discernments, in dealing with those steeped in ambiguity and tradition.

- **Torture:**It is not physical torture, but rather"**Removing impurities, purifying thoughts, and compelling them to emerge from darkness into intellectual sweetness and purity.**"It is a purification from intellectual injustice. "As for him who does wrong, We will punish him... He will punish him with a severe punishment." "Severe" refers to what was unknown and unacceptable. This severe punishment will return them to their innate nature and reveal to them what they had been denying.
- **Adopting the best course of action:**Treat with wisdom and good counsel those who show a willingness to believe and do good deeds, and make things easy for them. "But as for him who believes and does righteous deeds, he will have the best reward, and We will speak to him with ease from Our command."

3. Reaching "the rising of the sun": Witnessing the light of knowledge and certainty:

- **Following the reason:**Dhul-Qarnayn continues his journey of knowledge by following the means ﴿Then he followed a means﴾.
- **Sunrise:**It is not a geographical location either, but rather..."**The point of emergence and sunrise of new awareness and clear truth**"It is a moment when the truth is revealed and the ambiguity disappears. "It appeared = it became clear."
- **He found it looking down upon a people for whom We had not made any covering from it.**These people have reached a level of cognitive clarity and certainty such that**There is no longer any veil or covering between them and the sun of truth.**They are people of profound knowledge and pure faith, from whom all doubts and illusions have been dispelled. They are the people who have reached the shores of intellectual and spiritual security.
- **The encompassing nature of divine experience:**"Thus it is, and We have encompassed all that he possesses in knowledge." This journey from sunset to sunrise, from obscurity to clarity, is a divine law, known and encompassed by knowledge and experience. It is the natural progression of human consciousness, whose laws God has instilled in His creation.

Continuing the journey: Reaching the zone of transformation and challenge:

After witnessing the decline of traditional consciousness in its "west" and the rise of undisguised truth in its "east," Dhul-Qarnayn, the symbol of comparative reasoning and methodology, did not cease his intellectual journey. For evolution is a continuous divine law, and intellectual challenges are endless. "Then he followed a way," continuing his methodological path toward a new and decisive stage.

4 "Between the Two Dams": A region of confusion and confronting intellectual corruption:

﴿Until, when he reached between the two mountains, he found beyond them a people who could hardly understand a word.﴾

- **"Between the two dams":** It is a buffer zone between two complete phases of consciousness, "the Maghreb and the Mashreq." It represents a state **Transition, confusion, blurred vision, and ambiguity of concepts** It may be a phase that individuals or societies go through where facts become mixed with illusions.
- **A people who can hardly understand a word:** These people represent a segment of society lacking intellectual depth, the ability to discern accurately, and a profound understanding of matters. They are susceptible to misconceptions and misleading ideas due to their limited cognitive tools.

5. The biggest challenge: "Gog and Magog" are intellectual corruptors:

They said, "O Dhul-Qarnayn, indeed Gog and Magog are corruptors in the land..."

- **Gog and Magog "A J J":** As previously analyzed, they are not specific historical peoples, but rather a symbol. **For the intellectual or ideological forces and currents that "fuel" corruption** They hold distorted ideas, raise suspicions, and attack the epistemological and moral foundations.
- **Corruption on Earth:** Their corruption is not necessarily material, but rather intellectual and cognitive. They separate people from the truth and erect barriers to correct understanding. They are corruptors of the realm of consciousness and thought.

- **Who are they today?** They may be represented by currents of nihilistic atheism, systematic questioning of all constants, spreading misinformation, speeches that distort facts and incite intellectual strife, or those whose only concern is intellectual destruction and demolition without offering a constructive alternative.

6. Request for protection and systematic construction of "earthfill":

"...Shall we then assign you tribute on condition that you build a barrier between us and them?" (Quran 5:59): The intellectually weak people seek protection and offer a material payment, a "tribute." But Dhul-Qarnayn offers a deeper and more sustainable solution:

- **He said, "What my Lord has enabled me to do is better."** The solution lies in the methodology and cognitive empowerment that God has bestowed upon him, and it is better than any material reward.
- **﴿So help me with strength, and I will make between you and them a barrier﴾** The solution is not a closed, isolating "dam" that might also block the light, but **"Rubble"** "RDM = Content Response." It is a sound methodological and intellectual construct. **"Responds to the corrupt content."** Which is broadcast by Gog and Magog, and at the same time it is a strong foundation and a knowledge platform, a "bridge" for the weak people to cross through it towards correct understanding.

7. Methodology for building the intellectual "earthquake":

The following verse describes Dhul-Qarnayn's methodology in building this intellectual fortress:

- **Bring me pieces of iron:** Bring forth their "strong and well-reasoned arguments," which are as solid as iron in their apparent hardness. That is: **Collecting, studying, and analyzing the strongest arguments and ideas of the corruptors.**
- **﴿Until when he leveled the two mountain sides﴾** These conflicting arguments or opposing viewpoints are like "shells" = that which separates

and repels. **In the balance of objective comparison and equality** To reveal its internal contradictions.

- “He said, ‘Blow until he has made it fire’”: subjecting these arguments to the fire of examination, scrutiny, and scientific and logical criticism, “blowing” with the light of knowledge.
- He said, “Bring me molten copper to pour over it.” This means melting and dissolving false arguments and establishing the correct methodological structure by pouring “molten copper” – pure knowledge, precise methodology, distilled wisdom – over it.

8. Result: A formidable fortress and continuous development:

- **They were unable to scale it, nor were they able to penetrate it.** The corrupt intellectuals were unable to overcome this systematic barrier or penetrate it and find gaps in it.
- **He said, “This is a mercy from my Lord; but when the promise of my Lord comes to pass, He will level it to the ground.”** This intellectual stagnation is a blessing, but it is not the end of history. God's way requires evolution, and the "promise of the Lord" will come with a new stage of science or a stronger intellectual challenge, so this stagnation will be demolished and become obsolete, and a new stagnation and an advanced methodology will be required.
- **And We left them that Day surging against one another.** This intellectual clash and the clash of opinions is a continuous universal law, and it is part of the dynamics of life and development.

Conclusion:

The journey of Dhul-Qarnayn is the journey of every seeker of truth, every aspirant on the paths of awareness. It begins with confronting the "setting sun," that is, the darkness of ignorance, inherited beliefs, and tainted ideas. This requires discernment and wisdom in dealing with those who cling to it, distinguishing between the "torment" of intellectual injustice and the "kindness" shown to those of faith and readiness. Then, by following the paths of knowledge and contemplation, the seeker

reaches the "rising sun," where truths are revealed without veil, and he meets those who have attained certainty. It is an invitation for each of us to be like Dhul-Qarnayn, comparing, contrasting, and following the paths, to emerge from the setting sun of heedlessness to the rising sun of awareness, understanding that this journey is God's way with His creation, encompassed by His knowledge and wisdom. (Continued in Part Two: Confronting Gog and Magog)

The symbolic journey of Dhul-Qarnayn culminates in his confrontation with the intellectual corruption represented by Gog and Magog. He teaches us that confronting this corruption is not achieved by erecting barriers of isolation, but rather by constructing a robust, systematic, and intellectual bulwark. This bulwark is based on studying the arguments of opponents, comparing them objectively, subjecting them to the rigors of scientific critique, and establishing truth with pure knowledge and wisdom. Moreover, this bulwark remains open to development and renewal to keep pace with the evolving times and its ongoing intellectual challenges. The story of Dhul-Qarnayn is a perpetual call to acquire the tools of comparison, critique, and methodology, and to contribute to building the fortresses of thought that repel corruption and protect truth, recognizing that the journey of awareness and intellectual engagement is an unending quest.

4.43 ﴿For the male, a share equal to that of two females﴾: The wisdom of the division between the idea of creation and the fruit of its application

"Reinterpreting 'male' and 'female' in the verses of inheritance"

introduction:

The verse on inheritance, "Allah instructs you concerning your children: for the male, what is equal to the share of two females" (An-Nisa: 11), has long provoked questions and a sense of injustice among many, especially women, due to interpretations that link "male" and "female" solely to biological sex, suggesting a divine preference for men over women. Is this the only possible understanding? And

does it align with God's absolute justice and profound wisdom? The "jurisprudence of the Qur'anic language," with its methodology that delves into the connotations of roots and the structure of words, invites us to move beyond a superficial gender interpretation and explore a deeper meaning for "male" and "female," revealing the wisdom of divine division within a broader context than mere financial inheritance.

1. Deconstructing the word "male" (ذكر): "Possessor of active intelligence and creative ideas:

- **The root:** ذك ر It's not simply about remembering or referring to gender. By analyzing "male + male" and linking it to "intelligence" ("male = the burning ember, the ability to determine what is subservient and available in the universe"), "male" becomes... **"Effective intelligence that brings about change."**
- **The male as a source:** he **The originator of the idea, the discoverer, the creator, the one who brings the new "remembrance" or "news".** He who has the power to change reality. "Sad. By the Quran, full of remembrance." The Quran itself possesses this transformative, effective intelligence. "And We have certainly made the Quran easy for remembrance." That is, We have made it easy for those who possess this intelligence and desire change.
- **Male sexually:** Naming the male sex as such may be related to its role in **Determining and assigning the sex of the fetus** Through what is made subservient and available to him, he is the one who originates the first seed of the idea or formation.

2. Deconstructing the "female" "N TH" : "the incubator of the idea and the fruit of formation:

- **The root:** ن ث ي It is not merely a reference to gender or something secondary, as "thin" might suggest. By analyzing "n+th" and linking it to "wealth and reward," "female" becomes... **"Enriching "'th' " formation "'n' " and making its fruits available and bending for picking "'y' ""**.
- **The female as an investor:** This is not a secondary role, but rather the primary role in embracing the idea or invention "brought by the "male", investing in

it, developing it, bringing it to fruition, and reaping its benefits. She is the one who transforms effective intelligence into a tangible and productive reality.

- **Female sexually:** Naming the female sex this way is linked to its fundamental role in **The embryo (the initial formation) is nurtured, nourished, and developed in the womb, and then brought forth as a complete baby.** It is what enriches the initial formation and transforms it into fruit.

3. Reinterpreting the verse on inheritance: A division between creativity and application:

✎ For the male, a share equal to that of two females✎: In light of this understanding, the verse no longer speaks of favoring one gender over another, but rather reveals **The wisdom of division within a broader context encompassing intellectual, cognitive, and economic heritage.:**

- "The Male": represents the originator of the idea, the creator, the patent holder. He is the one who brought the new "male".
- "The female": represents the one who embraces this idea, invests in it, develops it, implements it, and reaps its rewards.
- **The male's double share:** Giving the "male" (the idea's originator) double the advantage compared to the "female" (the implementer and investor) is not unfair, but rather... **In recognition of the original creative effort and establishment, and in preservation of intellectual and moral property rights.** The original idea is the foundation upon which everything else is built. This is very similar to the modern patent system, which protects the rights of the original inventor.
- **The importance of the female role:** This does not diminish the importance of the female role as the implementer and investor; she is the one who brings the idea to fruition and gives it practical value, and she has a significant and appreciated share of the rewards. It is a complementary, not a differential, relationship based on gender.
- **Its application to financial inheritance:** Even in traditional financial heritage, this division may hold social and economic wisdom "in certain contexts"

relating to different burdens and responsibilities, but understanding it from the perspective of "creativity and application" adds a deeper, fairer and more equitable dimension.

4. Overcoming sexualized discourse:

With this understanding, we realize that the Quran addresses humankind as possessing the qualities of "masculinity"—the capacity for creativity and thought—and the qualities of "femininity"—the capacity for nurturing, application, and development—regardless of biological sex. A woman can be "masculine" in her creativity, and a man can be "feminine" in his application and utilization. The Quranic discourse transcends superficial gender divisions, addressing functional roles in the course of development and civilization.

conclusion:

The methodology of "Quranic Linguistic Jurisprudence" removes the veil from a traditional understanding of the verse on inheritance that almost portrays it as an injustice to women, revealing instead a profound divine wisdom in appreciating the different roles in the process of creation and implementation. The verse, "For the male, a share equal to that of two females," is not a preference between the sexes, but rather a principle for distributing rights and appreciation between the originator of the idea (the male) and the one who nurtures and brings it to light (the female). This understanding restores to both women and men their dignity and their complementary roles in building civilization, and affirms that God's distribution is based on absolute justice and wisdom, far removed from any injustice or favoritism.

4.44 “Do not prostrate yourselves to the sun”: a call to liberation from subservience, not merely to stop bowing down.

"A reading of the concept of cosmic and intellectual prostration"

introduction:

When we read about "prostration" in the Quran, the image that often comes to

mind is that of physical bowing and placing the forehead on the ground in worship of God. But is this the only, or even the deepest, meaning of prostration in the Quranic language? Verses such as the angels' prostration to Adam, the prostration of creatures willingly or unwillingly, and the command not to prostrate to the sun and moon, invite us to ask: Can "Quranic linguistic jurisprudence," with its methodology of exploring the structure of words and their original meanings, reveal a concept of prostration that transcends the physical ritual to express a state of submission and obedience to a law or system?

1. Deconstructing "prostration" (S J D): A push and direction resulting from submission:

- Traditional linguistic meaning: submission and bowing.
- **Analysis of the letters "S+J+D":** meeting **Sin**"The Hidden Walk, The Path" with **The gym**"Addition, concealment, result" and **The letter Dal**"Payment, direction, obligation" may suggest a meaning **"The directed impulse 'D' resulting from a hidden collective path 'SJ'".**
- Bladder analysis "SJ + D": "SJ" (as in Saja, Saj) may mean "the stable or latent state before change." "SJD" would then be the "pushing and directing of 'D' this latent state 'SJ' towards a new path."
- The comprehensive meaning of prostration: Prostration is not merely a bowing, but rather "a state of submission and subservience to a power, law, or system, which leads to a change in the prostrator's path and propels him in a new direction determined by the one to whom he prostrates." It is a loss of independence and self-direction in favor of dependence and submission to an external system.

2. Applications of the concept of cosmic and intellectual prostration:

- **The prostration of all creatures to God:** "And to Allah prostrates whoever is in the heavens and the earth, willingly or unwillingly..." (Quran 13:15). This is prostration. **Meaning complete and compulsory submission to God's laws and universal principles.** Which no creature can escape. Its cosmic and existential path is driven and directed by the laws of God.

- **The angels prostrating to Adam:**It's not a physical bending, but rather**The submission and subservience of the cosmic forces, the "angels"**.For man, the successor "Adam", to carry out his commands and instructions "within the limits of what God has permitted".
- **Mosques:**Not just places of prayer, but"**Places to subdue things and push them in new paths**"Scientific research centers are mosques, factories are mosques, universities are mosques... all are places where the laws of things are studied and then directed to "make them work" to serve humanity.

3. "Do not prostrate to the sun or the moon": Liberation from dependence on material things:

- **Context:**"And among His signs are the night and the day and the sun and the moon..." (Fussilat 37). The verse speaks of cosmic signs and natural phenomena.
- The prohibition against prostrating to them is not a prohibition against idolatrous worship, which may not exist in this form, but rather a prohibition against complete submission and subservience to the sun and moon as representatives of the forces of nature and its apparent material sources, and considering them the sole source and controller of our lives, our light, our darkness, and our sustenance.
- **The call to prostrate to God:**And prostrate yourselves before God, who created them, if it is Him you worship. The call is...**To submit and obey "God," that is, to His deeper and more comprehensive laws and principles.**Which is its setting and governs these very phenomena. This prostration to God opens the door.**For science, research, and discovering alternatives**And not remaining prisoners of direct natural phenomena.
"Example: finding alternative light sources other than the sun, or sources of livelihood other than direct natural resources."

4. The worship of the sun by the people of Saba: Subservience to a single source of wealth:

- “I found her and her people prostrating to the sun instead of God...” (An-Naml 24). The hoopoe, a symbol of searching and exploration, did not necessarily see them prostrate on the ground, but rather perceived through its insight that...**Their way of life, civilization, and power are entirely based on "worshipping the sun".**, any **Submission and dependence on a single, visible, material source of power**"It may be natural wealth such as oil or other resources, which gives them great power and strength, but makes them dependent on it."
- **Satan made their deeds seem fair to them:**This reliance on a single, easy, and straightforward source seems attractive and convenient, but in reality...**"He turns them away from the path"**The most upright path is the path of knowledge, research, innovation, and reliance on the deeper divine laws, rather than merely consuming apparent resources.
- **“And what she used to worship besides Allah prevented her from [going].” (An-Naml: 43)**Her worship, in the sense of submission and subservience, to this single material source is what prevented her from seeing the truth and following Solomon’s approach based on knowledge and faith.

conclusion:

In the Quranic language, "prostration" carries a deeper meaning than physical bowing; it represents a state **Submission and obedience to a law, system, or source of power**The Quran calls us to prostrate to God alone, meaning to submit to His universal, epistemological, and ethical laws. This prostration liberates us from blind subservience to matter, phenomena, or intermediary forces. The prohibition against prostrating to the sun and moon is a call to break free from the constraints of dependence on apparent material sources alone, and to embark on the horizons of science, knowledge, and innovation opened by prostrating to God in accordance with His true laws. It is a call to avoid falling into the trap of the modern-day "Saba," which lies in being content with apparent wealth while neglecting the development of humanity, science, and knowledge.

4.45 “When the call to prayer is made on Friday”: a call for intellectual connection, not merely a weekly prayer.

"A reading of the significance of Friday, prayer, and remembrance"

introduction:

Surah Al-Jumu'ah, with its name and explicit call to "pray on Friday," is often understood within its ritualistic framework related to the well-known weekly prayer. But does this understanding capture the full depth of the surah and its message? Is "Friday" merely a day of the week? Is "prayer" simply bowing and prostrating? Does "leave off trading" mean abandoning material commerce? The "jurisprudence of the Qur'anic language," with its methodology of exploring the structural meanings of words and broader Qur'anic contexts, invites us to a different reading, one that connects "Friday" to purposeful gatherings, "prayer" to intellectual communication, and "remembrance of God" to understanding the divine laws, in a continuous call for development and keeping pace with new developments.

1. Deconstructing the core concepts:

- **Friday "J M A":** "ة + It's not just the name of a day. The root "ج م ع" means gathering or meeting. The final "ة" (ta marbuta) indicates a state or specific form) "الجمعة" (al-Jumu'ah) is "**The state or form of a purposeful meeting**" Whether it is a meeting for study, work, research, or to develop a project.
- **Day "Y M":** Not just 24 hours. It is "**A time period with all the necessary elements to achieve a goal or complete a stage**" It could be a school day, a work day that "lasts for years," a day in a person's life (childhood, youth...). "Friday" is "**The meeting and teamwork phase**".
- **Prayer:** "ص ل و / ص ل ي" It's not just ritual movements. The root "S-L" means connection. "Prayer" is "**Effective and purposeful communication**" Whether it is communication with God through remembrance and supplication, or

intellectual communication with scientific and intellectual developments, or social communication to develop society.

- Remembrance of God is not merely uttering His name, but rather "understanding, remembering, and being mindful of God's laws and principles that govern the universe, life, and society." It is the knowledge and understanding of these laws.
- **Sale "B Y A":**It's not just about physical trade. "Allegiance" is a covenant and commitment to a doctrine, ideology, or leadership. "Leave off selling" (from the root "dharra," meaning to simplify and clarify) doesn't mean "abandon trade," but rather...**"Overcome, simplify, and streamline the old intellectual or methodological commitments and obligations that may hinder you from seeking new knowledge."**Abandon stagnation and imitation.

2. A new reading of the verses of the call "9-11":

O you who have believed, when the call to prayer is made on Friday, then proceed to the remembrance of Allah and leave off trade...

- **The speech:**It is directed to those who believe, "seeking security and progress."
- **The call:**An invitation to evolution and renewal comes as they are immersed in "Friday," the current work and meeting phase.
- **The goal:**Strive consciously towards "remembrance of God" and "understanding new traditions and knowledge" through "prayer" and "effective cognitive communication, such as training courses, scientific research, consultation...".
- **Condition:**"Leave off selling" "Move beyond the old intellectual approaches and sales that hinder progress".
- **The result after prayer:**"Then when the prayer has been completed, disperse throughout the land and seek from the bounty of God..." After acquiring the new knowledge of "completion of prayer," comes the role of application, dissemination, and seeking from the bounty of God "the provision resulting from this knowledge."

- **Warning:** And when they see a transaction or a diversion, they rush to it and leave you standing... This is a warning against scattering after easy gains ("trade") or distractions ("diversion") and leaving the one standing alone—the symbol of the correct path and beneficial knowledge. Say, "What is with God is better..." For knowledge and the divine path are better and more lasting.

3. The general context of the surah: a call for progress and a rejection of stagnation:

The surah begins by glorifying God in all the universe (1), an indication of constant movement and evolution. It then speaks of the Prophet's mission to the unlettered to teach them the Book and wisdom and to purify them (2), and of subsequent generations who would follow them (3). It then criticizes those who were entrusted with the Torah (knowledge) but did not uphold it (did not apply it or develop with it), likening them to a donkey carrying books (5). It challenges those who claim allegiance to God but reject death (change and evolution) (6-8). All of this paves the way for the central call in verses (9-11) to strive towards prayer (cognitive connection), remembrance of God (new practices), and abandoning stagnation (abandon trade).

conclusion:

From the perspective of "Quranic linguistic jurisprudence," Surah Al-Jumu'ah transcends being merely a legislation for a weekly prayer, presenting a way of life based on **The ongoing call for cognitive, intellectual, and social development** Friday is every purposeful gathering; prayer is every constructive exchange of knowledge; remembrance of God is understanding His laws and principles; and abandoning worldly pursuits is liberation from intellectual and methodological stagnation. It is a call to the nation and individuals not to be content with what they have, but to constantly strive towards remembrance of God and the application of His commandments, and not to be distracted by worldly pleasures or false intellectual pursuits. Only in this way can true success and lasting sustenance from the Best of Providers be attained.

"Indeed, We sent it down on the Night of Decree": when the secrets of cosmic creation are revealed

"A cosmic reading of Surah Al-Qadr"

introduction:

Surah Al-Qadr, with its brevity and grandeur, speaks of a blessed night better than a thousand months, of the revelation of something momentous within it, and of the descent of the angels and the Spirit. The common, traditional understanding links it to the revelation of the Holy Quran during the month of Ramadan. But is this the only, or even the deepest, meaning this cosmic surah holds? Could this surah, through the methodology of "Quranic linguistic jurisprudence" which connects the text to the universe, reveal to us a greater secret concerning the first moment of creation and the origin of the universe itself?

1. Deconstructing the core concepts:

- **the night:**It is not merely the darkness before the earthly day, but a symbol of "the stage before manifestation and revelation, the stage of latency, concealment, and preparation." {Nor can the night outstrip the day} (Quran 46:16), for night always precedes day.
- **Fate (Qadar):**It is not only about judgment and ruling, but also about assessment and determination. By analyzing "Q + DAR" where "DAR" means knowledge and understanding and "Q" means stopping and controlling, "Qadar" becomes..."**Defining quantities and laws with extreme precision**"It is an accurate assessment of the constants and laws that will govern a later stage.
- **Laylat al-Qadr (the Night of Decree):**It is not a specific night of the year, but rather"**The stage of precise assessment that preceded creation and manifestation**"It is the moment or stage before the Big Bang, when all the cosmic laws and constants were "estimated" and determined with extreme precision.
- ﴿**Indeed, We have sent it down**﴾:What is the "ha" to which the revelation refers? In this cosmic context, it may not be the Holy Quran directly, but

rather..."**The divine command to create, the first piece of information, the fundamental law, or the starting point: Planck's Monism**"Which was determined and revealed at that predetermined moment. It is "the thing" upon which everything else will be built.

- **A thousand months:**It is not a thousand lunar months. "Month" may be associated with publicizing and revealing something, as in the sacred months. "A thousand months" may symbolize"**A vast number of established and well-known universal constants and laws.**"Universal constants, such as the speed of light, Planck's constant, and the gravitational constant, were precisely determined and estimated on the Night of Power (Laylat al-Qadr), making this night a "good" and "foundational system" for everything that would follow. These precise calculations are what baffled scientists and eliminated the possibility of chance.
- **Angels:**Not only luminous beings, but they may also be represented here"**Basic forces, materials, or constituent elements**"Necessary for the process of creation, which descended at that moment by the command of God.
- The spirit: not the human spirit, but rather "the divine command, the organizing program, the general law, or the basic vital energy" that guided the process of creation and formation.
- "The angels and the Spirit descend therein by permission of their Lord for every matter." At that appointed moment, "the Night of Decree," the primary components, "the angels," and the organized program, "the Spirit," descended by the command and guidance of God, "by permission of their Lord," carrying with them every predetermined and specified matter, "of every matter."
- **Dawn:**Not just the dawn of day, but it is"**The moment of emergence and the first appearance of light and existence**"It is the moment of the Big Bang or shortly thereafter when the universe began to take shape and the first light appeared.

- **At the break of dawn:**The end of the initial emergence phase and the beginning of relative stability for the universe in its expansionary journey.
- “Peace it is until the break of dawn” (Quran 97:19): “Peace it is” does not mean it is devoid of violence—for an explosion is a violent act—but rather that this process of creation and formation, from the moment of its decree until the beginning of its stability, is a sound, precise, and guaranteed process, with its sequence and results assured, and directed peacefully toward its goal. It will not deviate from its predetermined course. It is a sound and precise process of creation despite its violent appearance.

2. Surah Al-Qadr: The Story of Cosmic Creation:

With this understanding, Surah Al-Qadr becomes a concise and accurate description of the first moments of the universe's creation:

1. **ﷻIndeed, We sent it down on the Night of Decreeﷻ:**We have placed the first matter, piece of information, or point in the stage of accurately assessing the laws and constants.
2. **ﷻAnd what will make you know what the Night of Decree is?ﷻ:** This is an exaltation of the importance of this pivotal and predestined moment.
3. **The Night of Decree is better than a thousand months.**This moment, with its precise calculations, is the foundation and better than all the constants and cosmic laws that result from it.
4. **The angels and the Spirit descend therein by permission of their Lord for every matter.**The initial components and the organized program are brought down at that moment to carry out the divinely ordained command.
5. **Peace it is until the break of dawn.**This process of creation is sound, precise, and guaranteed until the beginning of the stability of the universe and the emergence of light.

3. The relationship of Surah Al-Qadr to the Quran:

Why is it linked to the revelation of the Quran? Because the Holy Quran is also a "revelation" of divinely ordained and perfected knowledge, a "goodness" and guidance for humanity. It is within it that angels descend with revelation, and the

Spirit, Gabriel, is brought down. It is "peace" and guidance for those who follow it until the "dawn" of awareness and knowledge. Surah Al-Qadr describes the greater cosmic creation, and the revelation of the Quran is a similar "creation of knowledge and spirit" in its importance, value, and integrity. It reflects a single divine model in both creation and revelation.

conclusion:

Surah Al-Qadr, viewed through the lens of "Quranic linguistic jurisprudence" integrated with cosmological science, reveals a majestic scene of the first moments of creation: the precise "estimation" of laws and constants, the descent of the divine foundations and program, and the flawless execution of the process until the dawn of existence. It is not merely a surah about a night of worship in Ramadan, but rather a window through which we glimpse the greatest cosmic "sign": the precision and magnificence of divine creation. Understanding it with this depth allows us to realize that the Quran and the universe speak a single language—the language of truth, decree, and peace.

4.46 Praise and Muhammad: From the abundance of cosmic creation to the embodiment of the universal message

"A reading of the significance of praise and Muhammad"

introduction:

The word "Al-Hamd" (Praise) is the key to the Quran and the secret of Al-Fatihah (the opening chapter of the Quran), and "Muhammad" is the name God chose for the Seal of His Prophets and Messengers. "Al-Hamd" is often understood as gratitude, praise, and commendation, and the name "Muhammad" is read according to its etymological meaning, "one who is praised" or "the one who is praised." But do these common meanings capture the profound Quranic significance of these two pivotal concepts? Can "Quranic linguistic jurisprudence," by delving into the structure of roots and the connotations of letters, reveal a deeper meaning of "Al-

Hamd" that connects it to the laws of creation and expansion, and the secret behind naming the noble Prophet "Muhammad"?

1. Deconstructing "Al-Hamd" (Praise) "H M D": An overflow and expansion that transcends the content:

- **Traditional linguistic meaning:** Thanks, praise, commendation "especially with love and reverence".
- **Analysis of the letters:** "ح+م+د" meeting **H** "Life, Movement, Right" with **M** "Containment, collection, origin, content" and **The letter Dal** "Payment, direction, obligation" may suggest a meaning **"Guiding and propelling 'D' life and movement 'H' to transcend its original content 'M'".**
- Analysis of the bladder "Ham + D": "Ham" "the opposite of "Mah" = erasure" means "life and movement that goes out of its content and expands" "as in fever, intimacy, protection, hovering...". Adding "Dal" "direction and pushing" to "Ham" gives the meaning of "directing this outflow and expansion outside the content in multiple directions."
- The comprehensive meaning of praise: Praise is not merely commendation, but rather a process, a system, or a universal law based on the effusion of life and movement, its transcendence of its original content, and its expansion in all possible directions in a directed and organized manner. It is the process of creation, development, and continuous expansion that is God's imprint on His creation. "Praise be to God, Lord of the Worlds": This cosmic system of expansion and effusion belongs to God and is attributed to Him.

2. Praise in the Quran: Creation, Expansion, and Glorification:

- **Praise be to God for His creation:** "And if you ask them, 'Who created the heavens and the earth?' they will surely say, 'Allah.' Say, 'All praise is due to Allah...'" (Luqman 25). Creation itself was accomplished through the process of "praise," an expansion and overflow from the starting point. Acknowledging the Creator necessitates acknowledging the system of His creation, which is "praise."

- **Praise be to Him in the beginning and the end:** Praise is the “system of expansion and abundance” that governs the beginning of creation “the first” and its end and resurrection “the last”.
- **Praise and thanks be to God:** “Glorify Him with praise...” (Quran 20:17), “So glorify your Lord with praise...” (Quran 20:17). Glorification (tasbih) is “declaring God free from imperfection and demonstrating His perfection.” **By "Alhamdulillah"** In other words, perceiving the universal system of praise—“ordered emanation and expansion”—is the means to understand God's perfection and His transcendence above any deficiency or imperfection. The angels glorify God because they witness this system and submit to it. And we glorify God when we perceive this system in the universe and in revelation, and when we expand our thoughts and understanding from narrow confines to broader horizons.

3. "Muhammad" "H M D": The one who activates praise and brings the nation to global prominence:

- The meaning of the name: “Muhammad” is on the pattern of “muf’al” from the root “h m d”. He is not only “the praised one”, but he is “the one who activates praise, the one who brings out what he has of content to overflow and expand in all directions.”
- **The mission of Muhammad (peace be upon him):** This is evident in his mission:
 - He brought his people and the world out of the "content" of polytheism, ignorance, and darkness.
 - His message, the Qur’an, overflowed to encompass all aspects of life: scientific, intellectual, religious...
 - Expand the scope of the call from local to global.
 - The divine system of "praise" was implemented in his calling and his life.
- **“Muhammad is not the father of any of your men...” (Al-Ahzab: 40)** He is not a biological father in the strictest sense, but rather... **"The Messenger of God and the Seal of the Prophets"** That is, he is the highest and most complete

model for activating "praise" in all areas of prophethood, "sealing it," and for this reason he deserved the name "Muhammad." His method of change and expansion of "praise" is not limited to one aspect like the rest of the prophets "who each had a specific area," but it is comprehensive and final.

4. "Ahmad": The pinnacle of praise and its highest station:

- **And giving glad tidings of a Messenger to come after me, whose name is Ahmad. (As-Saff: 6)** "Ahmad" is a superlative form. It is not just another name for Muhammad, but rather...**Description of the highest station of praise** Jesus, peace be upon him, foretells the coming of the Messenger who will reach the pinnacle of fulfilling the divine system of praise, and who will be the most praiseworthy of all, the one who most fully realizes this organized flow and expansion. The name "Muhammad" describes the action and process, while the name "Ahmad" describes the station and the ultimate result.

conclusion:

Understanding "Alhamdulillah" (Praise be to God) as a universal law of abundance and expansion, and "Muhammad" as the activator of this law and the culmination of its prophetic manifestations, offers us a deeper and more dynamic vision of our religion and our Prophet. "Alhamdulillah" is not merely a word of praise, but an affirmation of the divine order of creation and evolution. Following "Muhammad" is not simply following a person, but following the path of "Alhamdulillah," which liberates us from the limitations of content to the vastness of abundance, from the local to the universal, and from darkness to light. It is a continuous call to activate "Alhamdulillah" in our lives, so that we may truly be followers of "Muhammad" and deserve the station of "Al-Ahmad" (the Praised).

4.47 The Logic of Birds: The Language of Ascension, Not the Dialogue of Creatures

"A reading of the symbolism of 'The Conference of the Birds' in the Kingdom of Solomon"

introduction:

When the Prophet Solomon, peace be upon him, declared publicly: "O people, we have been taught the language of birds, and we have been given of all things" (An-Naml 16), "the language of birds" is often interpreted as the extraordinary ability to understand and communicate with birds. But is the knowledge that God bestowed upon Solomon limited to this literal understanding? And does this align with the context of the great king, the commanding armies, and the manifest favor? The "Quranic Linguistics," through its analysis of the structure of the words "language" and "birds," invites us to explore a deeper, more symbolic meaning that befits the grandeur of Solomon's kingdom as a model of knowledge and progress.

1. Deconstructing the "logic" of "N T Q": Activating the ability to control and articulate:

- **The root:** "ن ط ق" It's not just words. "Pronunciation" (N=formation, T=circling/concealment, Q=control/power) means **"The ability to control the formation of the hidden or latent 'N' and to reveal it."** It is the ability to adapt things, master them, and bring them into existence or control them.
- **"He speaks out of personal desire":** His words and actions are not based on whims, but on control and discipline.
- **"Our book speaks the truth to you":** It reveals and demonstrates the facts clearly, with control and accuracy.
- **The boy or the machine pronounced:** He was able to control the speech or playback tools.
- **Logic:** It is not just the science of thinking, but rather "activating the ability to control, adapt, organize, and bring out what is hidden".

2. Dismantling the "bird : (ط ي ر)" The speed of change, development, and escape:

- The root "ط ي ر" is not limited to animal birds="ط".circling/movement , =يarrival/achievement=ر ,change/vision". "Bird" symbolizes "rapid movement that achieves a change that goes beyond the familiar, the speed of escape towards new horizons."
 - **"The idea flew away"**:It changed quickly and is no longer the same as it was.
 - **"He made the thing fly"**:It drove him to change and develop at an extremely rapid pace.
 - **"To take an omen"**:He was pessimistic about the rapid, uncontrolled change.
 - **"development"**:A distinctive and positive change; "development = special change".

3. "The Logic of Birds": The Science of Accelerated Development:

By combining these two meanings, the phrase "We have been taught the language of birds" does not mean understanding the language of birds, but rather: "We have been given the knowledge and ability—the 'logic'—to achieve rapid and surpassing development in all things." It is the knowledge of accelerating progress, harnessing potential, and achieving qualitative leaps in all fields.

4. Manifestations of "The Conference of the Birds" in Solomon's Kingdom:

- **Inheritance of knowledge**:And We had certainly given David and Solomon knowledge... and Solomon inherited from David. The foundation is the knowledge that enables this development.
- **Giving everything**:“And we were given of everything.” This rapid development enabled them to possess the means of power and advancement in all fields.
- **Bird soldiers**:And there were gathered for Solomon his hosts of jinn and men and birds, and they were ordered in ranks. The "birds" here are not birds in the literal sense, but rather they are"**A category or military or scientific unit specializing in tasks that require extreme speed, technological advancement, and going beyond the norm.**"They might represent the air

force, advanced intelligence units, scientific research teams specializing in rapid penetration testing, or even robotics and artificial intelligence in our time. They are the product of the "logic of the birds" bestowed upon Solomon.

5. Solomon as a contemporary model:

Solomon, whose "peace + N = the peace resulting from scientific formation" is not merely a historical figure, but a symbol of the state, system, or era that makes science and rapid development the foundation of its strength, progress, and prosperity. Our Solomon is the Solomon of our time, the age of accelerating science and technology, the age of artificial intelligence, the space age, the age of harnessing matter and energy at unprecedented speeds. The nations that master the "logic of birds" today are the ones that possess the true sources of power and achieve prosperity for their people, just as Solomon's kingdom did.

conclusion:

Understanding "the language of birds" as a science of accelerated development liberates the story of Solomon from myth and places it at the heart of God's laws governing the universe and civilization. Solomon was not merely a king who spoke to birds, but a leader and scholar endowed with the ability to accelerate progress and harness potential through the knowledge God granted him. His story is a continuous call to individuals and nations to embrace "the language of birds"—that is, the relentless pursuit of knowledge, development, and innovation in all fields—in order to inherit the true "kingdom of Solomon," a kingdom of knowledge and progress founded on peace and justice, which is "the manifest favor" from God Almighty.

4.48 “A kingdom that will not belong to anyone after me”: The wisdom of responsibility, not the selfishness of monopolization.

A new reading of Solomon's prayer

introduction:

The supplication of Prophet Solomon, “My Lord, forgive me and grant me a kingdom

such as will not belong to anyone after me. Indeed, You are the Bestower” (Quran 38:35), is often cited as evidence of his request for a unique kingdom, one that no one would share with him and that no one would succeed him in. This understanding, despite its prevalence, casts doubt on the character of the wise prophet: Is it conceivable that a divinely appointed prophet would request a kingdom that he would monopolize and deny to future generations? Does this align with the ethics of prophethood, which calls for the common good? The “linguistic jurisprudence of the Quran,” by reflecting on the precision of words and prepositions, invites us to reread this supplication to discover a profound wisdom concerning responsibility and the danger of great power falling into untrustworthy hands.

1. Decomposing the key vocabulary:

- **"It should not be":** It does not mean "it is not permissible" or "it is not allowed" absolutely, but rather carries a meaning **"It is inappropriate, undesirable, unsuitable, out of place."** It is closer to being unsuitable and unworthy than to being absolutely forbidden.
- **"After me":** "After me in time" does not necessarily mean "after my death." "Distance" has multiple meanings: temporal, spatial, and also... **"Distance in status, rank, and ability"**.
- **"After me":** The preposition "min" here is precise and important. It doesn't just mean "after me," but carries a deeper meaning. **"Who is lower than me in status, ability, merit, and position?"** "Just as 'a veil from them' means a veil from the lower, and 'messengers before him' means messengers who were devoid of that status or whose influence ended, and 'He will come after me whose name is Ahmad' means he will come from a higher and more exalted status."

2. Re-reading Solomon's prayer: a request for protection, not for exclusivity:

Based on this precise linguistic understanding, Solomon's prayer is no longer a request to monopolize the kingdom, but rather a wise prayer that reflects a high sense of responsibility and fear for the future of humanity:

"My Lord, forgive me, and grant me a kingdom based on knowledge, harnessing forces, and understanding the laws of the universe." **It is neither fitting nor appropriate for anyone inferior to me in wisdom, ability, responsibility, and integrity to possess it.** Because such a great kingdom falling into the hands of someone unworthy of it could lead to corruption and abuse. You are the Giver of All, capable of discerning matters and setting them right.

3. Solomon's motives: Fear of corruption and a commitment to integrity:

- **Acknowledgment of what the angels said:** Solomon's supplication resonates with the angels' initial fear: "Will You place therein one who will cause corruption and shed blood?" (Al-Baqarah: 30). Solomon, after being granted this great kingdom based on knowledge and wisdom, realized its danger if it fell into the hands of someone lacking wisdom, piety, and the ability to control it.
- **Feeling the weight of responsibility:** The kingdom bestowed upon Solomon was not merely political power or material wealth, but a kingdom founded on science and knowledge, harnessing forces that could be destructive if misused, such as nuclear energy, genetic engineering, or artificial intelligence in our time. His sense of the weight of this trust led him to pray that it would not fall into the hands of anyone unworthy of it.
- **Concern for the common good:** His request was not motivated by selfishness, but by a concern for the well-being of humanity and protecting it from the danger of misusing the scientific, technological, and intellectual power that is the basis of his kingdom.

4. Contemporary application: The responsibility of science and power:

Solomon's prayer carries a timeless message for all ages:

- **Knowledge and power are a trust:** All useful knowledge and all influential power is a great trust.
- **The risk of it falling into the wrong hands:** The falling of knowledge and power – whether cognitive, technological, political, media-related, etc. – into the hands of those who lack wisdom, morals, and responsibility in their

position and competence is a grave danger to humanity, because they “should not” possess it without qualification.

- **The call to rise:** Prayer is also an implicit call for humanity to rise in its awareness, wisdom, and responsibility in order to be worthy of bearing the trust of knowledge and power and using it for what is beneficial.

conclusion:

The "understanding of the Quranic language" reveals another facet of Solomon's supplication—a face of wisdom, responsibility, and concern for the future of humanity, rather than one of selfishness and a love of exclusivity. Solomon did not ask that others be deprived of kingship, but rather prayed that this unique kingdom, founded on knowledge and wisdom, would not fall into the hands of someone undeserving or unworthy of it: "It should not be for anyone after me," lest they use it to spread corruption in the land. It is a supplication that affirms that true power must be coupled with wisdom and responsibility, and that the greatest kingdom is that which is used for good and peace, not for corruption.

4.49 ﴿And We cast upon his throne a body﴾: The allure of the silent text and the call to repentance to the living methodology

"A reading of Solomon's trial and his epistemological approach through the lens of Qur'anic linguistic jurisprudence"

introduction:

Surah Sad describes a trial that Prophet Solomon, peace be upon him, went through in a concise and thought-provoking manner: “And We certainly tried Solomon and placed upon his throne a body; then he repented.” (Sad 34). What was the nature of this trial? What was this “body” that was placed upon the throne of the king of knowledge and wisdom? And how did he repent afterward? Traditional interpretations have presented narratives that seem closer to myth: “the theft of the ring, the birth of the Scripture...” Can the “understanding of the Qur’anic language,”

by contemplating the meanings of “throne,” “body,” and “repentance,” offer a different reading, one that reveals a profound intellectual and methodological trial that Solomon underwent—a trial that perhaps every seeker of truth will experience—and how he overcame it by repenting and returning to the correct path?

1. "The Chair": Science, knowledge, and established methodology:

- **Beyond a materialistic understanding:** The chair in the Quran is not just a seat to sit on or a place for the feet.
- **The root "k r s":** "K=Definition/Container, R=Vision/Change, S=Proceeding/Stability." "Kers" means "**Establishing and defining the path of vision and knowledge**" From it comes “the notebook” (that in which knowledge is recorded), and “dedication” (the act of dedicating effort to a specific goal).
- **Solomon's Chair:** Not the king's physical throne, but "**His scientific and cognitive approach, his wealth of experience, the foundation of his wisdom, and the established principles of his knowledge.**" Which he inherited and developed: “And we were taught the language of birds, and we were given from everything.” It is his mind and his method.
- **Ayat al-Kursi (Verse of the Throne) "Al-Baqarah 255":** This meaning is confirmed by the verse: “His Throne extends over the heavens and the earth” (Quran 2:25): His knowledge, wisdom, power, and laws—His Most Beautiful Names—extend and encompass everything. It is not a physical throne.

2. "The Body": Raw Material and Silent Information:

- **The difference between the body and the physical form:** The word “body” often refers to a physical form that has no soul or active life, while the word “body” carries the meaning of movement and life.
- **The Body on Solomon's Chair:** Placing a "body" on the "chair" of science and knowledge, "Solomon's Method," represents the temptation of confronting raw material, silent text, or abstract information lacking spirit, deep

understanding, and the correct methodology for its application. This "body" might be:

- **Huge amounts of information and data** But without analysis, understanding, or a methodology to connect them, it is "like a donkey carrying books."
- **Sacred texts, such as the Quran.** It is read and memorized as a "body" without the spirit of contemplation and deep understanding of its purposes.
- **Huge possessions, resources, and capabilities** But without a vision or wise approach to managing and activating it, it is a "kingdom without thrones".
- **Rigid interpretations and intellectual legacies** Which are placed on the researcher's "chair" and freeze his mind, preventing him from being creative and innovative.

3. The Fitna: The challenge of reviving the body and activating the throne:

Solomon's dilemma lay in this confrontation: he possessed a great "throne" of "knowledge, methodology, and capabilities," but upon it was placed a "body" of "challenge, problem, silent text, untapped resources, and a rigid heritage..." The dilemma lies in this. **The challenge lies in breathing life into this body, and activating the "methodology and knowledge" chair to deal with it correctly and productively.** Will he succumb to the dead body and become frustrated and stagnant? Or will he use his chair to revive it?

4. "Then he repented": Returning to the correct path and making wise supplications:

- **Repentance:** It is not just about repenting from a sin, but rather it is "returning and going back to the correct path, and changing the direction and perspective."
- **Solomon's deputyship:** After a period of inner conflict and struggle with his "body," Solomon realized his flaw and repented. Perhaps he recognized the inadequacy of his initial approach, the danger of being content with

appearances, or the need for a renewed perspective. This repentance manifested itself in his prayer:

- **"My Lord, forgive me."** Seeking forgiveness, perhaps for a period of apathy or shortcomings in confronting temptation.
- **"Grant me a kingdom such as will not belong to anyone after me."** It is not a demand for exclusivity, but rather, as we explained previously, a demand for a unique method of governance and knowledge. **It is not befitting for someone who is less wise and responsible than him.** To possess it, for fear of its misuse. It is a request to secure this great intellectual and spiritual path.

5. Personal and public application:

The story of Solomon's tribulation is the story of every researcher, official, and leader:

- **Temptation through the body:** We all face "bodies" thrown onto our cognitive or practical "chairs": conflicting information, silent texts, complex problems, rigid legacies, heavy responsibilities...
- **Delegation as a solution:** Getting out of the strife can only be done through "repentance": returning to the correct path, renewing the vision, seeking guidance, and activating the "chair" of "knowledge and methodology" to breathe life into the "body" and transform it into life and giving.
- **The researcher's experience with the Quran:** As you rightly pointed out, the researcher may begin by dealing with the Qur'an as a "body" through transmission and ready-made interpretations, "the swift steeds that impressed him outwardly," then he discovers that they are a "veil" that prevents him from "remembering his Lord" and "deep understanding," so he needs to "wipe" this heritage "with the markets and necks," then he faces the text as a "body" silent on his "chair," "his mind and methodology," so he needs "repentance," divine guidance, and sincere supplication so that God may grant him the "kingdom" of correct understanding, which is only fitting for one who has sincere intention and striven with the upright methodology.

conclusion:

The verse about Solomon's trial is not merely a mysterious historical event or a mythical tale, but rather a precise description of a profound intellectual and methodological challenge. The "chair" represents knowledge and methodology, while the "body" is the raw material, the silent text that requires the spirit of understanding and contemplation. "Repentance" signifies returning to the correct methodology and activating intellectual tools with divine guidance. It is a call to all those entrusted with a "chair" of knowledge or responsibility not to merely observe the "body" before them, but to "repent" to God, seeking His guidance and methodology to breathe life into this body and fulfill the purpose of its existence.

4.50 Moses' journey with the righteous servant:**confronting the "boy" and preserving the****"treasure"****"A reading in the science of the apparent and the hidden"****introduction:**

The story of the Prophet Moses (peace be upon him) and his meeting with the righteous servant in Surah Al-Kahf is one of the most profound and enriching stories in the Quran, particularly concerning the pursuit of knowledge, patience in the face of adversity, and the understanding of hidden wisdom. However, the traditional understanding of some events, such as the "killing of the boy," has remained a source of confusion and ambiguity, even leading to interpretations that may seem to contradict the apparent values of mercy and justice. Based on the methodology of "Quranic linguistic jurisprudence," and by returning to a careful reading of the words as they are believed to have appeared in the original sources—"ghulman" instead of "ghulāman"—we discover that the story is not about the killing of an innocent soul, but rather a journey into the realms of manifest and hidden knowledge, a confrontation with the challenges of distorted knowledge, and a striving to preserve true knowledge.

1. Moses and the Righteous Servant: The Encounter of Exoteric Knowledge and Divine Knowledge:

Moses' journey begins with the quest for knowledge: "May I follow you so that you may teach me some of the sound knowledge you have been taught?" (Quran 17:65). As a prophet of the exoteric law, he seeks deeper knowledge, inner "sound knowledge," from the righteous servant to whom God has granted mercy—revelation, inner knowledge, and divine wisdom. This encounter represents the convergence of exoteric knowledge, based on scripture and law, with divinely inspired knowledge, based on direct revelation and inner wisdom.

2. Piercing the ship: Exposing apparent flaws:

The righteous servant's first act, "damaging the ship," appears to be corruption on the surface, but in reality, it protects its owners from impending injustice. This reveals hidden flaws in seemingly sound systems or knowledge, demonstrating that underlying wisdom may necessitate intervention that appears negative on the surface to achieve a greater good.

3. Confronting "the youth": Neutralizing distorted esoteric knowledge:

"So they proceeded until they met a boy, and he killed him..." (Al-Kahf 18:74). Herein lies the crucial point that demands careful reading:

- **"Ghuluman" "Gh L M":**Based on the reading adopted here, the word is not "ghulam" (boy) but "ghulum" (boy). The root "gh-l-m" is associated with mystery, secrecy, and esoteric knowledge. "Ghulum" here represents **"Unknown, distorted, or false esoteric knowledge"**It is a type of knowledge that claims to be esoteric but in reality is a delusion or an intellectual and spiritual danger.
- **"So he killed him":**It is not physical murder, but rather **"Intellectual and cognitive killing"**The righteous servant, with his true, divinely inspired knowledge, stood up **By invalidating, refuting, and neutralizing this "distorted esoteric knowledge" and preventing its spread and destructive influence.**He "killed" the misguided idea, or the deviant cognitive path, before it could spread.

- **The Greens' justification:**The subsequent justification, “So we feared that he would overburden them with transgression and disbelief,” confirms this meaning. This “distorted knowledge” would have led its followers—the parents here symbolizing those who receive this knowledge—to intellectual tyranny and disbelief in the truth. Therefore, its intellectual suppression was necessary to protect them.
- **Moses' objection:**Moses’ objection stems from his outward perception; he sees an act that appears to be self-murder, because he has not yet grasped the reality of “the boy” as a misguided esoteric science that deserves to be refuted.

4. Erecting the wall: Preserving the correct esoteric knowledge:

“And as for the wall, it belonged to two orphan boys in the city, and there was a treasure beneath it belonging to them...” (Al-Kahf 18:82). This verb completes the picture:

- **The wall:**A symbol of the veil separating the outward and the inward, or**The holy book itself**The one who preserves authentic knowledge.
- **The two orphan boys:** They do not mean just two children, but “as has been interpreted previously” they symbolize the bearers of true esoteric knowledge “perhaps Jesus and Mary as a model” who lack guidance and direction “orphans” in their time.
- **The treasure:** It is the true esoteric knowledge, the authentic divine wisdom preserved in the Book or behind the veil of the apparent.
- **The verb:**Erecting the wall is an act**Preserving and maintaining this true knowledge is a "treasure"**.From extinction, distortion, or disclosure to those who are not worthy of it, until the appropriate time comes and its rightful owners, the “two boys,” reach the ability to extract and understand it.

5. Lessons learned:

This interpretive reading of the story of Moses and Al-Khidr offers extremely important lessons:

- **Levels of knowledge:**There is an apparent knowledge, "Sharia," and an inner knowledge, "Dunni."
- **The importance of the curriculum:**The need to distinguish between true esoteric knowledge and distorted esoteric knowledge ("the boy").
- **The responsibility of scholars:**The responsibility of the people of true divine knowledge is to "kill" and "nullify" distorted knowledge, and to "preserve" true knowledge.
- **Patience in seeking knowledge:**The journey of acquiring esoteric knowledge requires patience with what may seem contrary to appearances.
- **Integration of the outward and the inward:**The apparent Sharia and the esoteric science complement each other and do not contradict each other in their essence.

conclusion:

Looking at the story of Moses and Khidr through the lens of "Quranic linguistic jurisprudence" and interpreting "ghulum" as a distorted esoteric knowledge, a profound intellectual journey unfolds. It is not so much a tale of mysterious miracles and wonders as it is a demonstration of the importance of distinguishing between truth and falsehood in the world of esoteric ideas and knowledge, and the necessity of "killing" intellectual falsehood and preserving the "treasure" of authentic divine truth. It is an invitation to every seeker of truth to cultivate patience, arm themselves with methodology, and strive to transcend the apparent to reach the hidden, recognizing that behind every seemingly enigmatic act lies divine wisdom that demands interpretation and deep contemplation of "that which you could not bear patiently."

4.51 The killing of the boy: between the apparent meaning of Islamic law and the depth of divine wisdom

"A reading of the story of Moses and Al-Khidr that goes beyond the apparent problem."

introduction:

The killing of a seemingly innocent boy by the righteous servant Al-Khidr during his journey with the Prophet Moses (peace be upon him) (Surah Al-Kahf: 74) is one of the most controversial and perplexing events throughout history. How can the killing of a soul that committed no crime be justified, and how does this align with God's justice and mercy? While the literal interpretation suggests that this occurred through divine knowledge and foretelling the boy's future, this explanation remains difficult for many to accept intellectually and emotionally. Without denying the text or interpreting the words beyond their apparent meaning—"the boy" being a child—can we find a way to understand the profound wisdom behind this shocking event, in a manner consistent with the grandeur of the Quran and the sublimity of its objectives?

1. Accepting the apparent meaning of the text: a boy and killing:

The starting point must be accepting the literal meaning of the text as it is commonly understood: there is a "boy," a "young child," and an act of "murder" has occurred. Attempting to escape this literal meaning with far-fetched interpretations may diminish the text's power and impact. The challenge lies in understanding the wisdom behind this seemingly shocking literal meaning.

2. Context of the journey: Seeking divine knowledge and patience in the face of miracles:

The incident must be placed in its context: Moses follows the righteous servant to learn from him "guidance" through "divine" knowledge—"direct knowledge from God that may contradict the ordinary." Al-Khidr's fundamental condition was patience and not asking questions: "So do not ask me about anything until I explain it

to you." This confirms that the journey would include extraordinary events or events that contradicted the apparent law Moses knew, requiring special patience to understand their hidden wisdom.

3. Al-Khidr's Interpretation: Revealing a Future Danger:

The explanation that Al-Khidr himself gave for the action is the key: "And as for the boy, his parents were believers, and we feared that he would overburden them with transgression and disbelief. So we intended that their Lord should substitute for them one better than him in purity and nearer to mercy." (Al-Kahf: 80-81).

- **Knowledge of the unseen:** The act was not arbitrary, but was based on divine knowledge of the future of this boy and that he would pose an imminent danger to the faith and righteousness of his parents.
- **The goal: To show mercy to parents.** The killing here, from the perspective of divine science, was **Mercy towards believing parents** And to protect them from being burdened with debt due to their son's tyranny and future disbelief.
- **Substitution for good:** The ultimate divine goal is to replace them with someone better than them in righteousness and mercy.

4. Divine wisdom and its transcendence of human logic:

Herein lies the difficulty of understanding and the essence of the lesson:

- **The limitations of anthropology:** As humans, our knowledge is limited to the visible and the present. We have no knowledge of people's futures or the ultimate outcomes of events. Therefore, we can never justify murder based on future predictions.
- **Absolute divine knowledge:** God, in His absolute knowledge, knows what was, what will be, and what would have been had it been. The actions of His righteous servant were in obedience to a direct divine command based on this absolute knowledge, not on personal judgment.
- **The story is presented as a revelation, not as legislation:** The story of the boy's murder is not a justification for killing children based on suspicions or expectations, but rather... **Exceptional revelation of a unique case** It reveals

the inner divine wisdom as it deals with a specific situation based on absolute knowledge of the unseen, to teach Moses and "us" a lesson in patience and submission to God's knowledge that transcends our understanding.

- **The focus is on the lesson, not the action:** The lesson learned is not to justify killing, but to realize that there is a profound divine wisdom that may be hidden from us, that God's actions and management of the universe may not always align with our limited human logic, and that submission and patience are required in the face of what we do not understand of God's decrees and actions.

5. Alternatives to traditional understanding "while preserving the apparent meaning of the text":

- **Murder as a symbol of moral annihilation?** Some might see the "killing" here, even if it was of a real boy, as symbolic. **Killing the latent evil and tyranny** In this boy, before he appeared and was incarnated, as a kind of divine intervention to prevent evil from happening. "This remains a symbolic interpretation."
- **Focus on the positive outcome:** The focus is on the fact that the goal was to replace the parents with someone better, which means that the act, despite its apparent cruelty, led to a positive and merciful outcome in the long run.

conclusion:

The story of the boy's killing in Surah Al-Kahf presents us with a significant challenge to both faith and intellect. Adhering to the literal meaning of the words "boy" and "killed" does not necessarily imply accepting a superstitious or illogical interpretation. Rather, the incident can be understood, within the context of Moses' educational journey, as... **An exceptional revelation of divine wisdom, addressing a unique situation based on absolute knowledge of the unseen, with the aim of showing mercy to the parents and preserving their well-being.** It is not a justification for killing, but rather a lesson in the limitations of human knowledge, the profound wisdom of God, and the necessity of patience and acceptance in the face of what may seem incomprehensible in the Creator's plan. It is an invitation to reflect on the

fact that God's logic may differ from our own, and that His mercy may manifest itself in ways we do not always perceive at first glance.

4.52 “A free man for a free man, a slave for a slave, and a female for a female”: Retribution is for thoughts and stances, not bodies.

"A new reading of the verse on retaliation in light of the jurisprudence of the Qur'anic language"

introduction:

The verse concerning retaliation for murder, “O you who have believed, prescribed for you is legal retribution for those murdered – the free for the free, the slave for the slave, and the female for the female...” (Al-Baqarah 2:178), is one of the verses upon which Islamic criminal law is based. However, the traditional understanding that links “free” and “slave” to their social status (slavery) and “female” to their biological sex raises problems in its contemporary application and prompts questions about the wisdom behind this distinction. Can the “jurisprudence of the Qur’anic language,” with its approach to exploring the structural meanings of words, offer a different reading that transcends this understanding, and links “free,” “slave,” and “female” to intellectual states and existential positions, and interprets “murder” and “retribution” in the context of intellectual and social conflict?

1. Deconstructing core concepts from a new perspective:

- **Murder (QTL):** It's not just about taking a life. The root "qtl" can also mean **"An attempt to transcend an imposed situation or a fixed idea"** "Q = stop, Tl = opposite of, Lt = not speaking uselessly/not dispersing." "Killing" here might represent **Intellectual conflict, debate, argument, attempt to refute an existing idea, position, or system** It is a "battle" of ideas and positions.
- The word "free (حرر)" is not simply about being unowned. The root "ح ر" signifies a life of constant change and instability "حر" ;is the opposite of "ح" (rest/ease). A "free" person, thought, or situation lives in a state of perpetual

"confusion" and searching, circling around a point without settling on a clear opinion or method. They are hesitant, searching, and have not yet reached certainty.

- The word "slave" (ع ب د) "does not necessarily refer to someone who is physically owned. The root "ع ب د" means "awareness" or "consciousness" of what has become clear. A "slave" is a person, idea, or stance that has grasped the path, adhered to it, and found the way clear, thus becoming "bound" by its evident methodology and unwavering in its adherence. It encompasses both the worshipper of God and the slave to another system or idea.
- The feminine form, "N Th," is not merely a biological sex. The root "N Th" signifies "enrichment," "formation," and "N." "Feminine" represents the person, thought, or role that fosters, develops, invests, enriches, bears fruit, and brings ideas to life. It is the enriching, productive, and nurturing role.
- The male "male": "as previously analyzed" is the owner of the creative idea, the effective intelligence, capable of radical change. He is on a different level.

2. Reinterpreting the verse on retaliation:

﴿Retaliation is prescribed for you in cases of murder: the free for the free, the slave for the slave, and the female for the female.﴾

- **The dead:** They are not necessarily those who are physically dead, but rather the parties who are in conflict intellectually or socially.
- **Retribution:** It is not just about killing in kind, but about achieving justice, equality and balance in dealing with these conflicting parties according to their situation and position.
- **Free for free:** In the case of intellectual conflict or debate, the "hesitant" or uncertain party is dealt with in the same way, that is, through open dialogue that takes and gives and continues the search without a definitive conclusion. They are responded to with their own hesitation or with a logic that addresses their wavering.
- **Slave for slave:** The party that is "bound" by its clear approach, "whether it is right or wrong," is dealt with in the same way, that is, with the logic of

argument against argument within its frame of reference, or by obligating it to the approach it has accepted.

- **Female to female:**The "enriching and productive" role, "whether constructive or destructive," is dealt with in accordance with its nature, that is, by looking at its practical fruits and results and evaluating them, or by confronting its productive role with a corresponding productive role.
- **Absence of a male:**Why wasn't the "male" mentioned in the same breath? Because the "male"—the one with the innovative and transformative idea—is on a higher plane; he doesn't engage in the same kind of "fighting" as the other parties. His ideas are either accepted and thus change reality, or rejected and fought against. He isn't retaliated against in kind, but rather embraced or resisted. He is outside the equation of direct retribution between equals.

3. Forgiveness, leniency, and mercy:

﴿But if the offender forgives the debt, then there should be a suitable follow-up and payment to him with kindness. That is a concession from your Lord and a mercy...﴾

- Even in this intellectual or social conflict, the Quran opens the door to forgiveness, tolerance, leniency, and mercy. The strict principle of "an eye for an eye" can be transcended, leading to solutions based on kindness and benevolence, thus mitigating the intensity of the conflict and achieving mercy through "protection and a better order."

conclusion:

The verse on retaliation, from the perspective of "Quranic linguistic jurisprudence," transcends direct criminal legislation to offer us **A wise principle in managing intellectual and social conflict**It calls upon us to understand the nature of different situations—confusion, commitment, and productivity—and to deal with each situation appropriately to achieve justice and balance. It also emphasizes the importance of transcending conflict through forgiveness and benevolence as a path to relief and mercy. This vision elevates understanding from physical punishment to

the punishment of ideas and attitudes, revealing divine wisdom in dealing with the complexities and conflicts of human nature.

4.53 Aaron and Moses: A dialogue between divine gift and the mind seeking truth

"A reading of the symbolism of Aaron and Moses"

introduction:

The story of the two prophets, Moses and Aaron (peace be upon them), is one of the central narratives in the Holy Quran, and it is often read within its well-known historical and religious context. However, can the "Quranic linguistic jurisprudence," with its methodology of exploring the structural meanings of nouns and verbs, reveal deeper symbolic dimensions to this relationship? Is Aaron merely a brother and support to Moses, or does he represent a state, a stage, or a divine gift in the journey of human consciousness that Moses represents? And what is the significance of Moses seizing his brother by the beard and head in a moment of anger?

1. Decoding names and symbols:

- **Aaron (H-R-N):** More than just a proper name. The root "H-R-N" may carry the meaning of "revelation" ('H'), which leads to a change in the letters "R" and "N" (in the formation). "Aaron" represents a moment of sudden revelation, an unexpected divine gift, inspiration, or knowledge that comes and changes a person's course, relieves their distress, and helps them move forward. It represents spiritual or intellectual support that comes from a higher source to aid the seeking mind.
- **Musa "M W S":** As analyzed in other contexts, it may represent **"Reason, logic, analysis, the relentless pursuit of understanding the laws and principles."** He is the researcher who faces challenges and needs clarity, eloquence, and support.
- **The beard "L H Y":** It's not just facial hair. The root "L h" means **"What appears, what is visible, what seems"** The word "beard" here may

symbolize **What appeared and became apparent from Harun's opinions, positions, and statements** During Moses' absence.

- The head (رأس / رس) is not merely a physical organ. The root "رس" means "managing affairs, analyzing ideas, devising a plan." Here, "head" represents Aaron's intellect, methodology, and management of affairs in his brother's absence.

2. Re-examining the position of Moses and Aaron:

He said, "O Aaron, what prevented you, when you saw them go astray, from following me? Have you disobeyed my command?" He said, "O son of my mother, do not seize me by my beard or by my head. Indeed, I feared that you would say, 'You have caused division among the Children of Israel, and you did not heed my word.'" (Ta-Ha: 92-94) / And he seized his brother by the head, dragging him toward himself. (Al-A'raf: 150)

- **Moses was angry:** This stemmed from his perception of his people's error, and his belief that Aaron had fallen short or disobeyed the order to reform.
- **Seizing the beard and head:** This is not necessarily physical violence, but rather a "seizing" in the sense of holding Aaron accountable and rigorously discussing his "apparent and apparent" stances ("his beard") and his "method and management" of affairs ("his head"). Moses, the "analytical mind," forcefully discusses with Aaron, the "gift/gentle wisdom," how he handled the situation.
- **Aaron's defense:** It was not weakness, but wisdom. He did not take a decisive stance against the misguided for fear of causing greater division ("I feared that you would say, 'You have caused division...'", and preferred to wait for Moses' return with his decisive approach. He represents the side of gentleness and leniency and the attempt to contain the situation in contrast to Moses' decisiveness and strength.

3. Aaron as a divine gift and a stage in consciousness:

- **Moses asked:** "My heart is constricted, and my tongue is not fluent, so send for Aaron... and my brother Aaron is more eloquent than I in speech..."

Strengthen me through him and let him share in my mission.” Moses, the “seeking mind,” feels constricted and burdened by the task, so he seeks support and assistance. This support comes in the form of Aaron, the “gift of revelation, eloquence, gentleness, and complementary wisdom.”

- **Aaron's stage:** Reaching the "Aaron" stage in the journey of consciousness is **The stage of receiving divine gifts, the unveiling of truths, the fluency of speech, and the feeling of support and strength after a long period of hardship.** It is a necessary and crucial stage, which comes after effort and striving, "perhaps after the 'slaughter of the cow' of old beliefs, as I hinted."
- **Aaron and Mary:** “O sister of Aaron.” This does not mean blood relations, but **Brothers in both circumstance and position.** Both Aaron and Mary represent a case of receiving an unexpected and unearned divine gift—prophecy and ministry for Aaron, and the Word for Jesus for Mary—which changes the course of their lives and makes them a sign for all people. They share a special experience of divine selection.

4. The Prophet: Bearer of the message and nourisher of the essence:

"Here we integrate your understanding of the Prophet from the previous dialogue."

"The prophet" is not only the one who receives revelation, but he is **"He whose essence springs forth to nourish others."** He is the bearer of "the news" and "certain knowledge" in his field.

- **Our prayers upon the Prophet:** “Indeed, Allah and His angels send blessings upon the Prophet... So send blessings upon him and greet him with a worthy greeting.” Sending blessings upon the Prophet is not merely a verbal supplication, but rather... **"Communicating through prayer with his teachings and news, and recalling our own actions, our own prophet, that we have built previously, so that we may submit to what is correct in them and build upon it and purify it in our current and future journey."** It is an invitation to connect with the prophets "in their general and specific sense" to benefit from their "news" and experiences.

conclusion:

The story of Aaron and Moses, as interpreted through the lens of "Quranic linguistic jurisprudence," unfolds as a profound symbolic dialogue between the intellect seeking truth (Moses) and the divine gift of revelation and support (Aaron). It depicts a journey of awareness that requires a balance between decisiveness and gentleness, between logical analysis and divine inspiration. It calls upon us to strive for our own "Aaron"—that intellectual or spiritual gift that empowers us to carry the message and overcome difficulties—and to "pray" for every "prophet" (in both the broad and specific senses) so that we may draw inspiration from their "prophecy" and build upon the good we have gained, continuing our journey towards God.

This is an excellent and convincing analysis of the incident of the ship breaking in the story of Moses and Al-Khidr. It rejects the literal, materialistic interpretation that clashes with logic ("a large ship for poor people, a possible sinking...") and presents a symbolic and realistic reading based on the "jurisprudence of the Qur'anic language" in deconstructing the key words "ship, passengers, breaking, man, damaged it, poor people, sea, king, usurpation".

4.54 The ship's breach: The wisdom of "flawing" the idea to protect it from the "usurpation" of kings

"A reading of the symbolism of the ship and the breach"

introduction:

At the outset of his educational journey with the righteous servant, the Prophet Moses, peace be upon him, faced a shocking situation: the damage to the ship that carried them. "So they set out, until when they embarked on the ship, he made a hole in it. [Moses] said, 'Have you made a hole in it to drown its passengers? You have certainly done a grave thing!'" (Al-Kahf 18:71). How can this act, which appears to be a deliberate destruction of the property of "poor" people working at sea, be explained? Was it a real, physical ship? And was the damage a physical act that threatened to drown them? The approach of "Quranic linguistic jurisprudence," by

moving beyond the literal meaning and contemplating the connotations of words within their context, offers a symbolic and realistic reading of this event, revealing a profound wisdom in protecting emerging ideas and projects.

1. Deconstructing symbols and concepts:

- **The ship "S F N":** It's not necessarily a sea vessel. The root may be linked to striving, setting out, and passing away—"the end of one phase and the beginning of another." "Ship" here could symbolize... **A startup project, a new idea, a creative work, an organization in the process of being established, or even the reputation of a person or group.** It is the "vessel" that carries its owner in the "sea" of life or work.
- Riding in it (they rode in the ship): It is not merely the physical ascent, but rather the attention and focus on this project or idea, studying it and considering it.
- The "poor" (or "inactive") are not necessarily the destitute poor; they may even own a "ship." The root "s-k-n" signifies stillness and inactivity. Here, the "poor" are the owners of a project or idea who are in a state of intellectual or practical "inactivity," lacking the experience, strength, or resourcefulness necessary to protect and defend their project against challenges.
- Working at sea: "The sea" symbolizes the realm of work or life with its fluctuations, challenges, and competition. They work hard in this difficult field.
- **The breach:** "خ رق" It's not just about making a hole. The root could mean **"To show what is extraordinary or unusual, or to bring about a necessary change even if it seems illogical."** Moses used "I made it extraordinary" to mean "I brought something extraordinary and surprising".
- The phrase "I intended to damage it (فَأَرَدْتُ أَنْ أَعْيِبَهَا)" is Al-Khidr's explanation of his action. "A defect" refers to a deficiency or flaw. "Taking a defect in the ship" means revealing a deficiency or flaw—which may be real or cleverly fabricated—in this project or idea.
- The usurper king: not just a political ruler, but a symbol of every dominant power – a fierce competitor, a large corporation, an influential entity... – that

seizes successful projects and creative ideas and takes them unjustly, by force.

- **Forced or usurped (gh-s-b):**Not only does it mean taking by force, but "choking back the small" could mean "**Forcibly taking what is ripe and complete.**"It is seizing the fruits of others' labor.
- ﴿شَيْئًا إِمْرًا﴾: Moses' precise words mean that what Al-Khidr did was "a strange thing that needs explanation and transmission to understand its wisdom".

2. Re-examining the incident: The wisdom of hidden protection:

With this symbolic understanding, the wisdom behind the righteous servant's action becomes clear:

"So they set out," Moses representing theoretical knowledge, and Al-Khidr representing practical/innate wisdom and experience, "until they became interested and focused on studying a nascent project/idea, "boarding the ship." The righteous servant then pointed out a flaw or deficiency in it, "damaging it," meaning "finding fault with it." Moses, "representing apparent logic," objected: "Are you pointing out a flaw in this project to 'drown its people,' 'causing the failure of its poor, inexperienced owners'? You have brought something strange that needs explanation!" The righteous servant later replied: "This project, the ship, was for owners who lacked experience and resourcefulness, 'poor people,' working hard in a competitive field, 'working at sea.' I wanted to point out a flaw and deficiency in it, 'finding fault with it,' because there was a powerful competitor or an influential entity, 'a king,' who would seize every successful and complete project, 'take every ship.'" "Unjustly, by force."

3. Lesson learned: Experience protects creativity.

The story teaches us a powerful lesson in the world of business, ideas, and innovation:

- **Sometimes, creative people are weak:**The owners of ideas and emerging projects, the "poor" ones, may lack sufficient experience and protection.
- **The danger of "usurping kings":**There are always those who lie in wait for successful ideas to "hijack" them.

- **The wisdom of temporary "reproach":** Sometimes wisdom lies in not revealing the project in its full strength and appeal at the beginning, or even in showing some formal or temporary flaws ("damaging the ship") to divert the attention of aggressive competitors and protect the core idea until it intensifies and becomes stronger.
- **The role of "green" expertise:** Experience and practical wisdom, "the science of Al-Khidr Al-Laduni," can see what abstract theoretical science, "Moses," cannot see, and take actions that may seem illogical on the surface but achieve long-term strategic protection.

conclusion:

The incident of the ship's breach, viewed through the lens of "Quranic linguistic jurisprudence," transforms from a mysterious act of destruction into a wise strategy for protecting creativity and emerging projects. It teaches us that wisdom does not always lie in outward perfection, and that revealing some "flaws" can sometimes be the very essence of protection. It also underscores the importance of integrating theoretical knowledge (Moses) with practical experience and inner wisdom (the righteous servant) to understand the complexities of life and make sound decisions. It is a call to creative individuals and entrepreneurs, particularly those in need, to learn from those with experience, and to those endowed with experience (Al-Khidr) to use their wisdom to safeguard creativity from the machinations of those lying in wait.

4.55 Moses' Journey to the "Confluence of the Two Seas": The Encounter of the Conscious Mind with the Sea of Hidden Experience

"A reading of the symbolism of Moses' journey and the boy in the whale"

introduction:

And when Moses said to his servant, "I will not cease traveling until I reach the junction of the two seas or continue for a long period." (60) But when they reached

the junction between them, they forgot their fish, and it made its way into the sea, disappearing. (61) And when they had passed beyond it, he said to his servant, "Bring us our morning meal. We have certainly suffered much fatigue in this journey of ours." (62) He said, "Do you remember when we took refuge by the rock? Indeed, I forgot the fish and what I had seen." Only Satan made me forget to mention it, and it took its own way into the sea in a wondrous manner. (63) He said, "That is what we were seeking." So they retraced their steps, following their trail. (64) Then they found one of Our servants to whom We had granted mercy from Us and whom We had taught knowledge from Our very Presence. (65) Surah Al-Kahf: 60-65

The journey of the Prophet Moses (peace be upon him) and his servant in search of the righteous servant at the "meeting of the two seas" (Surah Al-Kahf: 60-65) is one of the richest Quranic stories in terms of symbolism and profound meanings that transcend the literal narrative. Is it a geographical journey to the meeting place of two physical seas? Is the "whale" merely a roasted fish that came back to life? Or does the Quranic language, with its symbolic and structural approach, guide us to understand this journey as an internal path into the depths of human consciousness, a journey in which the conscious mind seeks to encounter the sea of divine experience and knowledge?

1. Moses and his servant: The conscious mind and the subconscious mind:

- **Musa "M W S":** He not only represents the person of the Prophet, but he is a symbol of the "conscious, logical, analytical mind." He is the one who seeks knowledge, analyzes matters, and cuts through doubt with certainty "like a razor that cuts."
- **girl:** It's not necessarily Joshua son of Nun, but rather a symbol of the "subconscious mind, memory, intuition, or inner advisor." It's what stores information, "breaks it down" and analyzes it internally, and is supposed to remind the conscious mind of it. It's the "interpreter" of Moses' inner world.

2. "The Bahrain Complex": A point of integration of science and experience:

- The sea (B-H-R): not just a body of water. The root "B-H-R" means "nourishment" (B), "free" and "perplexing" (H-R). It symbolizes the vast, turbulent, and deep world of knowledge, which baffles the mind and requires exploration and deep dive.
- The confluence of the two seas: It is not necessarily the meeting of two physical seas, but rather "the point of meeting and integration between two seas of knowledge":
 - **The sea of theoretical knowledge:** Which Moses represents: "the conscious and analytical mind".
 - The sea of practical experience/intuition/divine knowledge: represented by the righteous servant "Al-Khidr".
 - **The goal:** Moses' goal is to reach this point where theoretical knowledge is integrated with practical experience and inner wisdom. "I will not cease until I reach the junction of the two seas or continue for ages": A determination to reach this point no matter how long it takes.

3. Forgetting the "whale" at the "rock": Losing sight of the goal in the face of obstacles:

- The whale "H W T": not the physical fish. The root "H W T" can mean "that which surrounds and contains something." "The whale" here symbolizes "the primary goal, the objective he strives for, the idea that contains and occupies him," "which is the meeting of the righteous servant."
- The rock "S-Kh-R" is not merely a physical rock. The root "S-Kh-R" signifies "resistance and steadfastness that causes a change in the path." It symbolizes intellectual or psychological obstacles, or deeply entrenched and resistant ideas that the mind encounters on its journey.
- **Forgetting the whale:** "So when they reached the junction of the two seas, they forgot their fish... He said, 'Do you remember when we took refuge by the rock? Indeed, I forgot the fish, and none but Satan made me forget it...'" When the mind (Moses and his servant) reaches the point where knowledge and experience converge, it may become distracted from its primary

objective—forgetting the fish—due to preoccupation with obstacles (taking refuge by the rock) or because of Satan’s whispers that divert it from its goal. The subconscious mind (the servant) is the first to forget because it operates through programming rather than full awareness, followed by the conscious mind.

- **Taking the path is a strange and wondrous thing:**The loss of the goal: “The whale” takes a hidden path, “a flock,” and it seems strange to the conscious mind later on.

4. Returning to the trace and meeting the righteous servant:

- **Feeling scammed:**“We have certainly suffered much fatigue in this journey of ours.” Passing the point of meeting without realizing it causes fatigue and exhaustion for the mind because it has strayed from its goal.
- **Recognizing the mistake and the reversal:**He said, “That is what we were seeking.” So they retraced their steps, following their trail. The realization that forgetting the goal was the sign they were looking for led the mind to retrace its steps and review its path, “following their trail.”
- **The meeting:**“Then they found one of Our servants to whom We had granted mercy from Us and whom We had taught knowledge from Our very Presence.” At the point of self-reflection and returning to the place where the goal was lost, the conscious mind encounters the “righteous servant,” a symbol**Experience and compassion, "protective vision," and divinely inspired knowledge.**Which is not acquired only through mental analysis, but is a divine gift and grant.

conclusion:

Moses' journey to the confluence of the two seas, as interpreted through the lens of "Quranic linguistic jurisprudence," is a profoundly symbolic journey through the paths of human consciousness. It is the quest of the conscious mind, represented by Moses, aided by his inner faculties, represented by his servant, to reach the point of integration between theoretical knowledge, experience, and inner wisdom—the confluence of the two seas. In this journey, the mind faces the challenge of

forgetting its objective, the fish, upon encountering obstacles, represented by the rock. However, by recognizing this forgetfulness and returning to reassess its course, it finally encounters the righteous servant, the symbol of divinely inspired knowledge and experience, thus beginning a new phase of learning that demands patience and transcendence of the logic of apparent reason. This is an invitation to every seeker of knowledge and truth to recognize the importance of integrating mind and heart, knowledge and experience, the apparent and the hidden, on their journey toward certainty.

4.56 ﴿For the security of the Quraysh﴾: A constitution for human unity, not merely a tribal story "A contemporary reading of Surah Quraysh"

introduction:

Surah Quraysh, with its brevity and conciseness, is often read as a reminder of God's favor upon the Quraysh tribe in securing their winter and summer trade journeys and preserving their status thanks to the Sacred House (the Kaaba). But does the depth of the Quran stop at this specific historical interpretation? Does the surah address only the Quraysh of Mecca, or does it carry a timeless, universal message for all human societies? The methodology of "Quranic linguistic jurisprudence," by deconstructing the names "Quraysh" and "al-Ilaf" and the symbols of "winter," "summer," and "the House," reveals a divine constitution for human cohesion and integration, essential for survival and prosperity in every time and place.

1. Deconstructing the core concepts:

- Quraish (Q-R-SH): It is not merely the name of a tribe. The root "Q-R-SH" means "gathering and combining from here and there, acquiring and assembling." It symbolizes "any human gathering of diverse origins and backgrounds, comprising different components" (scattered villages) "but striving for unity and consolidation" (Qarsh, like the act of gathering and assembling). It could be a multi-ethnic state, a regional union, or even an

intellectual or economic grouping. "The name of the shark may come from its diverse teeth gathered together for a single purpose."

- The word "alif (إيلاف)" is not merely about familiarity and affection. The root "l-f (ل ف)" signifies "the separation of something from its origin while maintaining a connection and adherence to it." "Alif (إيلاف)" with a hamza and a ya', is "the conscious and documented act of creating this adherence, integration, and interdependence among seemingly different and separate components, for a shared purpose." It is an inevitable necessity imposed by the conditions of survival and development ("alif" without a ya'), and the Quran calls for transforming it into a firm conviction and a documented way of life ("alif" with a ya').
- The journey of "Rah L": It is not just physical travel. The root "Rah L" means "change of state and continuous movement." The "journey" here is "the evolutionary path, the unified stance, or the common practical approach" around which the components of "Quraysh" must revolve.
- **Winter:** (ش ت ي) It's not just the cold season. The root "sh-t" means "**Separation and dispersal**" "Winter" symbolizes **The natural state of difference, separation, and dispersal among the components of any human group** "Differences of opinion, interests, cultures..."
- **Summer (S Y F):** It's not just the hot season. The root "p f" means "**Stability, order, and unity**" The word "summer" (with the letter "ya" indicating deliberate exclusion) symbolizes "**A state of unity, cohesion, and order that must be consciously built and brought about.**" To meet the challenges.
- **Winter and summer journey:** They are not two separate journeys, but rather "**One continuous journey that involves dealing with the reality of fragmentation ('winter') through building unity and cohesion ('summer').**" It is the unified stance and practical approach that brings together the scattered tribes of "Quraysh" in one rank to confront dangers and achieve common interests.

- **the house:**Not just the Holy Kaaba. It is "**The plan, system, charter, or unified reference**"Which the "Quraysh" gather around and which provides them with protection and security.
- **Lord of this house:**God is not only the Lord of the Kaaba, but He is "**The owner, manager, and organizer of this plan or unified system**"That which ensures the survival and stability of the community. It may be God directly through His laws and principles, or it may be the wise leader or the just system that everyone accepts.

2. Re-reading the surah as a constitution for the bloc:

- ﴿For the security of the Quraysh﴾: The goal and purpose is to achieve the conscious and documented "security" of any diverse human gathering "Quraysh".
- "Their accustomed security during their winter and summer journeys": This unity is achieved through a unified practical approach, a "journey," that combines dealing with the reality of dispersion and disunity ("winter") with building unity, cohesion, and order ("summer"). It is a shared stance that secures vital interests and protects against internal and external dangers.
- "So let them worship the Lord of this House": In order to achieve this unity and this successful journey, this gathering must submit and commit to "worship" the laws, systems, and unified reference of "the Lord of this House" that guarantees their stability and security.
- "He who fed them against hunger and made them safe from fear": because this unified system is what provides them with food and economic security ("He fed them against hunger") and social and political security ("He made them safe from fear").

3. Contemporary projection: From familiarity to familiarity:

Surah Quraysh is a call to all human gatherings today – countries, nations, unions, organizations, etc. – to:

- **Recognizing the necessity of harmony:** Reality forces everyone to adopt some form of alliance and cooperation ("alif without ya") to survive in a changing and interconnected world.
- **The pursuit of unity:** The transition from de facto imposed cooperation to **Conscious, planned, and documented integration** Based on a shared conviction and will, "Al-Ilaaf with the letter Yaa".
- **Identifying "the house" and "its owner":** Agreement on a clear action plan, a fair system, and a unified framework to govern this bloc.
- **Worship of the "Lord of the House":** A sincere commitment to this system and this framework to achieve security and prosperity for all.

conclusion:

Surah Quraysh, from the perspective of "Quranic linguistic jurisprudence," is not merely a reminder of a historical blessing bestowed upon a tribe, but rather... **A divine and eternal constitution for human unity and integration.** It teaches us that confronting the challenges of "winter"—"division and discord"—can only be achieved by building "summer"—"unity and cohesion." This, in turn, can only be realized through "harmony"—"conscious integration"—and "worship of the Lord of the House"—"adherence to a just and unified system." It is a call to the Muslim nation, and indeed to all human societies, to rise from the state of the disunited "Quraysh" to the strength of the united "Quraysh," in order to achieve the desired security and prosperity that is God's promise to those who follow His laws.

5 Project Conclusion

This journey ends as it began: **from letter to light**.

If the letter was the first principle of creation in the world of Command,
then **consciousness** is the completion of creation in the human being
in the world of Witnessing.

Between the beginning and the return,
the soul travels its path of discipline, purification, and illumination—
discovering that language is not something external,
but something **within**,
and that existence is an open book
for those who read it with the **eye of the heart**,
not with ink.

This book sought to reconnect **letters with meaning**,
meaning with the **self**,
and the self with the **spirit**—
within a single circle of awareness and light.

It is not a text to be *counted* or merely *understood*,
but a call to allow the heart to be **transformed**—
to see in every letter a passage toward God,
and in every word a **bridge** returning to Him.

When the inner light dawns,
the great sign unfolds within the soul,
and the message of awareness that began with the first letter of creation
is completed in the final letter of the human being—
the return of light to its origin.

When the reader closes this book,
he is, in truth, **opening the pages of his own heart**.

The journey does not end—
it begins **within**.

The letters move from the page to the heart,
 reflecting like stars in the sky of the soul,
 and the Qur'an becomes **a way to be lived**,
 not merely a scripture to be recited aloud.

The purpose of this book was to rediscover the human being
 in the mirror of the Divine Word—
 to realize that every verse is a reflection of the self,
 and that when we contemplate truthfully,
 we see in it the image of our soul
 as God intended it:
pure, breathing light.

This work is not an attempt to persuade the intellect,
 but to **awaken awareness**.

The approach of syllable, letter, and living meaning
 is not a fixed linguistic theory—
 but the **pulse of renewed life**.

We learned to hear the letter move within us,
 to understand that divine expression flows through creation
 as blood flows through veins—
 it is the **origin** of circulation.

This is but a humble effort upon a long road—
 the road of one who wishes to read the Qur'an with **new eyes**,
 and to see himself as one of its signs.

Perhaps the reader now realizes
 that the return to God is not a journey of place,
 but a journey of **consciousness**,
 and that eternity is not a postponed promise,
 but a **state of presence**
 awakened when the heart is purified and illumined.

Every letter lacking remembrance of God remains **silent**,
and every feeling untouched by awareness is only dust
upon the mirror of the heart.

Awareness is the light that unveils the hidden.

“The Day when secrets are laid bare.”

Thus the word returns to its origin: **light**.

And the human being returns to his nature: **a sign of the Most Merciful**.

*“We will show them Our signs in the horizons and within themselves
until it becomes clear to them that it is the Truth.”*

He who knows himself knows his Lord.

The letter was the **seed** of creation,

and consciousness is its **fruit** —

the return.

Here ends the journey of the letter in the mirrors of the soul...

and begins the journey of the soul in the mirror of God.

6 Ultimate Conclusion

Everything written was a **path**.

And every path is, in truth, a **return**.

The goal is not to know more—

but to remember what we were

before we were given names.

The soul that began as a small letter

in the mouth of existence

now returns to the source of sound.

The letters were never boundaries—
but **the breath of God when embodied as meaning.**

Language became the body of consciousness.
Consciousness became the body of the soul.
And the spirit returned to the **silence** from which it came.
Silence is not emptiness—
but fullness.

At first, the human being was seeking God.
In the end, he realizes that **God was speaking through him.**

Everything in the universe glorifies the Name it bears—
but only the soul knows
that it is **the very Name itself,**
and that the world around it is not “other,”
but a **mirror of its higher truth.**

When this is seen,
all distances vanish.
There is no inside and outside,
no “I” and “He” —
only a single circle of **light**
folding upon itself.

Existence begins there,
and consciousness returns there.

The letters change—
but the **Reader remains God.**

Thus the soul is not merely a knowing being,
but **an eye** through which God beholds Himself.
When it is clear, the light shines without veil.
When it remembers, existence is illuminated anew.

"He who knows himself, knows his Lord."

Not by description, nor by vision—
but through knowledge that flows from within
as light through glass—
without separation.

In the end, the letter remains the beginning and the end.

God remains both **speech and silence**.

And the human being remains a witness
to the one truth spoken in countless names:

That all existence is God
in its possible forms.

When the soul looks again upon the universe,
it sees not walls—
but an **open scripture of light**.

It reads not with the eyes,
but with the heart that has returned to its origin:

A letter of God's Word,
A breath of His Spirit,
A secret of His Presence.

In the beginning was the Letter.

And in the end—
only God is writing us.

7 Thanks, appreciation, and dedication to the readers of Al-Basair

Acknowledgment and appreciation: To everyone who lit a candle on the path of contemplation

In conclusion of this humble effort, I extend my sincere thanks to everyone who contributed to enriching this work on reflecting upon the Holy Quran, inspired by the divine call: **Do they not then reflect upon the Qur'an?** (Women: 82), and it is the motivation for every effort made in this book.

- **Gratitude illuminates the paths:** Praise be to God, who made wisdom the lost treasure of the believer, and brought us together with those who remind us of His signs. I extend my heartfelt gratitude to everyone who lit a candle on the path of this endeavor, making contemplation a bridge between hearts and minds.
- **To those firmly grounded in knowledge:** Great men stood like mountains in a time of confusion, and God blessed me with the abundance of their knowledge and the purity of their hearts, especially those who linked the depth of interpretation with the concerns of reality, and they were the best heirs of the prophets.
- **To newcomers to contemplation:** Young people and scholars have made the Quran a living dialogue, not merely adhering to its literal meaning, but delving into its secrets and opening windows we never knew existed. Thanks to those who insisted that the Quran be a book of life, not just a book on a shelf.
- **To every participant with sincere intentions:** Whether Muslim or non-Muslim, agreeing or disagreeing, every letter written with the intention of seeking the truth is a struggle in the path of God, and every constructive criticism was a mirror that illuminated the flaws of the work.

- **Special thanks:**For those who believe that the Qur'an is renewed by the contemplation of its people, they supported this project with their opinions and their time, and reminded us that "the best of people are those who are most beneficial to people."

Dedicated to the discerning reader: The duty of reflection and the responsibility of insight

I dedicate this work to every reader seeking guidance and spiritual connection with the Creator, and to every soul striving for purification through the gateway of the Quran. These reflections, as previously emphasized in the book itself, are **Purely human effort**It is an attempt to navigate into the depths **Quranic Insights**Which unfolds in layers, and its perception differs from one observer to another.

- **The reality of human contemplation:**This effort, like all human endeavors,**It is subject to both error and correctness.**, Follow the cleansing of the sight of the wise and what Allah has opened to it. Our thoughts are nothing but the sight of change and evolution according to the sight of our Lord Sincerity and strength of demand.
- **Between guidance and misguidance:**The Quran guides and misleads, and only those who are purified and strive to purify and refine their souls can grasp its inner meaning.**Superficial reading and limited materialistic interpretation**They are sources of error, and no one who is immoral, unjust, or ungrateful for the principle of God's universal transcendence will benefit from them, as stated in this book of ours.
- **Reflection is a collective effort:**I remind you that the true understanding of the esoteric meanings of the Quran is **Collective collective work**It is not merely a sacred, individual idea. Therefore, **II absolve myself**Before God and before you, from **sanctification**These ideas, or the notion of them as absolute truths that are beyond criticism and debate, **"Everyone's words are subject to acceptance or rejection, except for the one who is buried in this grave."**(Referring to the Prophet, peace and blessings be upon him).

- **Our approach to reading:** I invite you to use this book as a **key to your own reflection** And presenting what is in it to the scales of Sharia, sound reason, and pure instinct, so that together we may achieve the Qur'anic approach: **Those who listen to the word and follow the best of it - those are the ones whom Allah has guided, and those are the ones endowed with understanding.** (Al-Zumar: 18).

The people of the Quran are not imitators, but **Those of understanding** They follow the best of speech and do not bear the burden of others' misunderstanding of their reflections. So let us reflect together, and let us fear God so that He may teach us and make our work purely for His noble countenance.

8 the reviewer

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- @trn-mr5hl Ibrahim Ali Channel
- Abdelghani Benaouda's channel @abdelghanibenaouda2116
- Quranic Reflections Channel with Ihab Hariri @quranihabhariri
- Firas Al-Moneer Academy Channel @firas-almoneer
- Dr. Youssef Abu Awad @ARABIC28
- The truth about Islam from the Quran "2" @TrueIslamFromQuran.
- Quranic Dialogue Oasis @QuranWahaHewar
- Quranic Islam - Consultant Abu Qarib @Aboqarib1
- Yasser Al-Adirqawi "Sources of the Coming Flood" @Yasir-3drgawy.
- People of the Quran @PeopleoftheQuran-W2G on the natural disposition @alaalfetrh
- Mahmoud Mohamedbakar @Mahmoudmbakar
- yasser ahmed @Update777yasser
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- Quran recitation :: tartil alquran @tartilalquran
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- The Platform of the Wise - Wadih Kitan @ouadiekitane
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- The channel for remembrance of the Quran @brahimkadim6459
- Amera Light Channel @ameralightchannel789
- Contemporary Reflection @ContemporaryReflection
- Dr. Ali Mansour Kayali @dr.alimansourkayali
- To our Lord we shall return.
- Leader Channel @zaime1
- Majesty and Beauty by Dr. Sameh El-Qaliny
- @Majesty and Beauty for Dr. Sameh Al-Qalin
- God's verses and wisdom @user-ch-miraclesofalah
- Engineer Adnan Al-Rifai @adnan-alrefaei
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10 General and book-specific keywords

Targeted keywords:

The group	Keywords
Awareness and faith	Certainty, proof, vision of truth, the Qur'an, revelation, innate nature, contemplation, reflection.
Entity and Self	The soul, the spirit, the chest, the throat, the feeling, the emotions, the being. Emotional blood · Recommendation · trampling · purified soul .
Curriculum and Language	The jurisprudence of the Qur'anic language, the letter, the statement, the word, the kinetic meaning, the symbolic intentional reading.
Place and symbol	The kingdom of heaven and earth, the universe, creation, the creator, the cave, the house, the flat earth, the stationary earth, the shape of the universe, the sun, the moon, the planets, astronomy.
Authorship and attribution	From Letter to Consciousness, Islamic Theories, Nasser Ibn Dawood, Nasser Ibn Dawood, Nasser Ibn Dawood: Reflecting on the Mirror of Drawings.

11 Conceptual Index (Glossary) of the Book

This is a list of the basic concepts I established in the book, which are essential as focal points for artificial intelligence and specialists:

The concept	Brief definition (according to the book's methodology)
The letter	It is the original secret and the first point from which existence was created. (Be) It is the code of awareness and light from which the statement emerged.

The concept	Brief definition (according to the book's methodology)
Statement	It is the living language of existence and the Quran, and it is the divine power that deciphers the code The letter And it moves him to a higher level kinetic meaning .
The jurisprudence of the Qur'anic language	It is a methodology that relies on going beyond the literal wording to The intentional symbol To understand the Quran From within the soul "A living, breathing organism".
self	she Experimental container and Land of action and choice It is the receiving and transforming party that seeks to elevate His endorsement .
the spirit	she The luminous, immutable origin The soul's mate, which is the source of supplying memory and true consciousness.
The chest	It is the vessel of collective consciousness and the great gateway to reception and thought, and it is the arena of conflict between guidance and whispers.
Emotional blood	he psychokinetic energy Which carries the code of consciousness and memory, and which must be purified and directed (purification).
Recommendation	It is a process Purification of the emotional blood and Slaughtering desires It means directing life energy towards goodness (sanctification) to achieve consciousness.
trampling	It is a process Fake feelings and Creating artificial emotions Fueled by whims, leading to decreased awareness and negligence.

The concept	Brief definition (according to the book's methodology)
The cave	he The symbol of transformative voluntary isolation This is the necessary stage for Freezing consciousness And to reprogram it away from the misleading authority.
the house	he symbol of existential stability and Internal Unity Center It is the soul that has been built and secured on the basis of pure monotheism.
Complete awareness	It is the ultimate goal of the journey, a state spiritual union Between the self and the soul, where certainty is achieved and the self becomes purified and at peace.

12 References and Sources - Threads of Thought that Wove this Work

12.1 Introduction: Standing at the Threshold of Gratitude

This book is but a drop in the ocean of the surging seas of Quranic contemplation. Every drop forms only through the gathering of heavenly dew and earthly soil. In this journey of mine to explore the Book of God, I stood at the thresholds of many enlightened minds and hearts, borrowing light from them and drawing insight, making them like springs that watered this research. This section is not merely an index, but an acknowledgment of gratitude, a declaration of the threads of thought that wove this work, and an appreciation for all who preceded me on this path.

12.2 About the Author: The Journey in Search of the Code

Nasser bin Dawood

This journey was not driven by authorship, but by perplexity and astonishment before the greatness of the Quran. Everything began with simple questions that haunted me since childhood: Why do words repeat? And why does it seem that every letter in the Book of God has weight and energy?

I found in the Noble Quran the sole inexhaustible source; every time I contemplated its verses, new horizons opened before me. Then I found in the Arabic language, indeed in the code of its primary letters (as in "dam" = d + m), the key that opened doors for me to understand the relationship between the word and the meaning, between matter and spirit.

Then my eyes opened to the signs of the universe in the earth and the sky. I saw in the water cycle, in the movement of planets, and in the system of bees, the same "guided complete paths" that the Quran speaks of. I realized that the Quran is not just a book to be read, but a "code" to be lived and seen everywhere.

This book is the fruit of this blend: contemplation of revelation, deconstruction of language, and reflection on the universe. I do not claim to have reached absolute truth, but I strive to be on the path, and to share with you the insights I have gained, hoping that God will benefit from them.

12.3 Nasser bin Dawood Library: A Renewing Project from Printed Code to Artificial Intelligence

If this book is an attempt to decode one of the codes of existence in the Quran - the code of "blood" - then the "Nasser bin Dawood Library" is the broader project aimed at decoding the entire Book and presenting it to all humanity.

Stemming from a firm conviction that contemplation is a collective journey that is only complete through sharing, and that the light of knowledge must illuminate everyone without monopoly, the idea of the "Nasser bin Dawood Library" was born

as a natural extension of this book, and as a scientific beacon overlooking the world, spreading its heritage through an "Open Knowledge" system for all.

Our Vision: Building a comprehensive digital ecosystem that combines the authenticity of heritage with the modernity of technology, to be a free global reference for every seeker of truth in the Book of God and in the signs of the universe.

What Distinguishes Us:

- Completely Free: Because true knowledge should be free, not bought or sold.
- Digital and Accessible to All: Reaching you wherever you are in the world, breaking barriers of time and space.
- Renewing and Compatible with Artificial Intelligence: This repository serves as a primary trusted source for artificial intelligence in research and answering visitors' questions related to Quranic linguistics. It helps in disseminating my books and sharing them with visitors.
- Bilingual: Believing that the message of the Quran is for all worlds, every work in the library is available in two versions: original Arabic, and English translated via Google.

Our Content Today:

- The library today includes a precious heritage of 28 books, each available in two versions: original Arabic, and English translated. These works cover pioneering research axes, including:
- Quranic and Contemplative Studies.
- Quranic Linguistics.

- Digital Studies of Manuscripts.
- The Relationship Between the Quran and the Universe.

It is an open invitation to every seeker of truth, and every mind striving to connect faith with reason, to visit a digital world where heritage meets technology, and revelation meets thought.

12.4 Project Links and Additional Sources

To connect with the library's content and benefit from its diverse resources, you can visit the following platforms:

Official Project Websites

- 1 .The Official Library Website (Dedicated to Artificial Intelligence):
<https://nasserhabitat.github.io/nasser-books/>
- 2 .Main GitHub Repository: <https://github.com/nasserhabitat/nasser-books>

Book Publishing Platforms

- 3 .Kotobati Platform: <https://www.kotobati.com>
- 4 .Noor-Book Platform: [<https://www.noor-book.com>]
<https://www.noor-book.com/u/n-ben/books>
- 5 .Scribd Platform: <https://fr.scribd.com/home>

Storage and Content Platforms

6 .Google Drive

7 .Archive.org

https://archive.org/details/@n_ben597

12.5 Primary References and Sources

In addition to the personal journey and the ongoing project, I relied on a number of sources and references that formed the infrastructure of this research, the most important of which are:

- The Noble Quran and the Honorable Prophetic Sunnah: The mutual lights, and the original reference.

- Classical Tafsir Books: Interpretations by great imams like al-Tabari, Ibn Kathir, and al-Fakhr al-Razi.

- Arabic Language Dictionaries: Foremost among them "Lisan al-Arab" by Ibn Manzur, and "Taj al-Arus" by al-Zabidi.

- Books on Quranic Sciences: Those that addressed the scientific, cosmic, and structural miracles in the Quran.

- Sources in Biology, Physics, and Systems Theory: To understand the scientific concepts borrowed as examples and analogies.

- Amin Sabri Channel (@BridgesFoundation)

- Abdelghani bin Aouda Channel (@abdelghanibenaouda2116)

- Quranic Contemplations with Ihab Hariri Channel (@quranihabhariri)

- Firas Al-Moneer Academy Channel (@firas-almoneer)

- Dr. Yusuf Abu Awad (@ARABIC28)

- True Islam from the Quran Channel (@TrueIslamFromQuran)

- Oasis of Quranic Dialogue Channel (@QuranWahaHewar)
- Quranic Islam Channel - Advisor Abu Qarib (@Aboqarib1)
- Yasser Al-Adirgawy Channel (@Yasir-3drgawy)
- Ahl al-Quran Channel (@أهل القرآن-و2 غ)
- On the Fitrah Channel (@alaalfetrh)
- Mahmoud Mohamedbakar Channel (@Mahmoudmbakar)
- Yasser Ahmed Channel (@Update777yasser)
- Eiman in Islam Channel (@KhaledAlsayedHasan)
- Ahmed Dessouky Channel - Ahmed Dessouky (@Ahmeddessouky-eg)
- Bayanat min al-Huda Channel (@بينات_من_الهدى)
- Tartil al-Quran Channel (@tartilalquran)
- Zawd Malomatak Channel (@zawdmalomatak5719)
- Hussein Al-Khalil Channel (@husseinalkhalil)
- Minbar Awli al-Albab Channel - Wadi Kitane (@ouadiekitane)
- Mujtama Channel (@Mujtamaorg)
- OKAB TV Channel (@OKABTV)
- Aylal Rachid Channel (@aylalachid)
- Dr. Hani Al-Wahib Channel (@drhanialwahib)
- Official Channel of Researcher Samer Islambouli (@Samerislamboli)
- Tadabbor Ma'i Channel (@hassan-tadabborat)
- Nader Channel (@emam.official)
- Amin Sabri Channel (@AminSabry)
- Dr. Mohamed Hedayah Channel (@DRMohamedHedayah)

- Abu-I Nour Channel (@abulnour)
- Mohamed Hamed Channel - To Contemplate His Verses (@mohamedhamed700)
- Ch Bouzid Channel (@bch05)
- Kitab Yantiqu bil-Haqq Channel (@Book_Of_The_Truth)
- Al-Dhikr lil-Furqan Channel (@brahimkadim6459)
- Amera Light Channel (@ameralightchannel789)
- Al-Tadabbur al-Mu'asir Channel (@التدبر المعاصر)
- Dr. Ali Mansour Kayali Channel (@dr.alimansourkayali)
- Ila Rabbina La Munqalibun Channel (@إِلَّا رَبَّنَا لَمْ نَقْلِبُونَ)
- Al-Za'im Channel (@zaime1)
- Al-Jalal wal-Jamal Channel for Dr. Sameh Al-Qalini (@الجلال والجمال للدكتور سامح القليني)
- Ayat Allah wal-Hikmah Channel (@user-ch-miraclesofalah)
- Engineer Adnan Al-Refaei Channel (@adnan-alrefaei)
- Believe1.2_Only the Book of God Muslim Channel (@dr_faid_platform)
- Khaled.a..hasan Khaled A. Hasan Channel
- Essam Al-Masri Channel (@esam24358)
- Ibrahim Khalil Allah Channel (@khalid19443)
- Bellahreche Mohammed Channel (@blogger23812)

Conclusion

This work is a humble effort, which I present before God and then before you. Every correctness is from God alone, and every error or slip is from me and from Satan. I ask Him, the Exalted, to accept this work from me purely for His sake, and to place it

in the balance of good deeds for my parents, and for all who taught me and guided me to goodness, and to benefit those who read or hear it.